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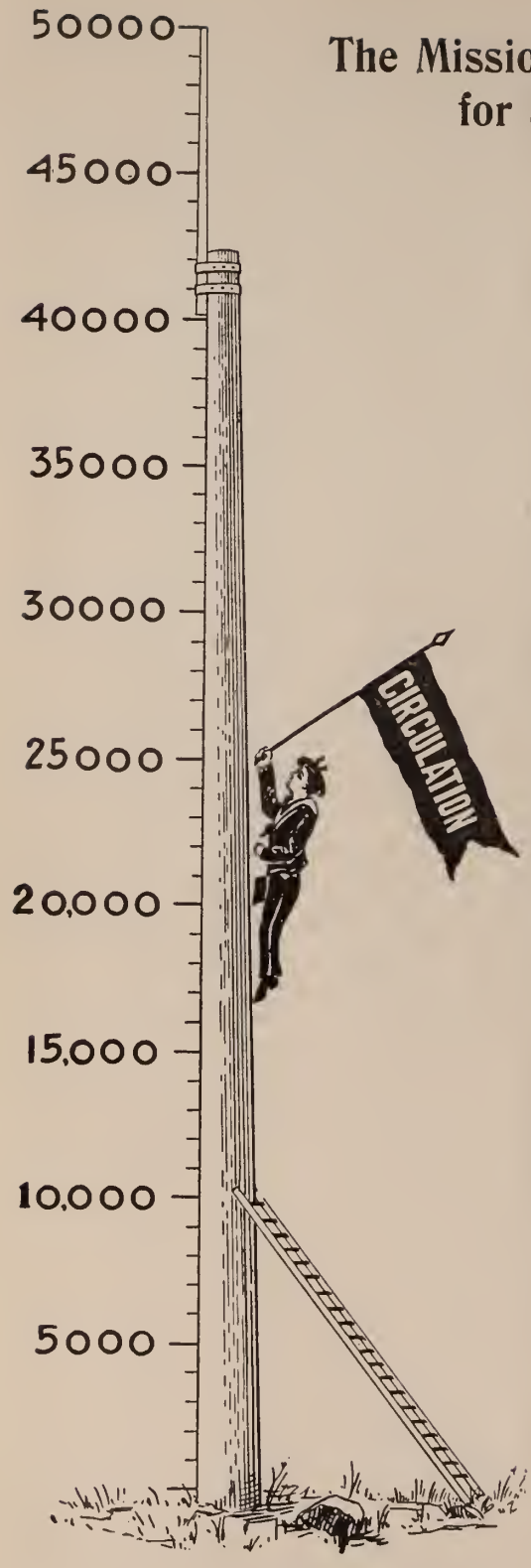

JACK HOLDS HIS OWN

Much interest has been manifested in what came to Jack's stocking for Christmas. Nearly one thousand new subscriptions were turned in during the month of December, and we would be able to put Jack up to the 26,000 notch this month but for one obstructing fact. While nearly a thousand new subscriptions came, something like two thousand old ones expired, and so far only a little more than half of the expirations have been renewed. They will more than likely be renewed yet, but if the new subscriptions had not come, Jack would have actually slipped back, for the time being. As it is he can remain at the 25,000 mark until renewals come; then he can consistently climb with his gain.

While Jack was disappointed when he found he could not make a Christmas advance, he is brimming over with enthusiasm and hope for the future. He has watched the mail coming to the Editor's desk and has seen in it many faithful promises of future canvasses for subscriptions, some of them near at hand, and he is confident, because he *believes in his folks.*

THE MISSIONARY SURVEY

W. C. SMITH MANAGING EDITOR

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EDITORIAL

THE EVERY MEMBER CANVASS

THE signs point to a great rejoicing this spring.

Many churches have put in the Every Member Canvass, and by that thorough method have brought their gifts to benevolences up to a point nearer the approved standard than ever before. This is going to make a greatly improved showing through the reports of the Presbyteries to the General Assembly.

Some churches, however, while endorsing the E. M. Canvass plan, and in a measure adopting it, have not reaped its benefit, because they have not *put the thing through*. It developed at the Presbyterial Conferences this winter that some churches had "adopted the E. M. Canvass plan, sent for duplex envelopes and distributed them by mail to the members." This is almost as bad as not doing the thing at all. The E. M. Canvass means a personal visit to every member of the congregation, a personal explanation of the Assembly's new plan of church finances, and a personal solicitation for support to all the causes, to be given in weekly offerings. Any other method short of this for conducting the E. M. Canvass is going to prove disappointing and a weariness of the flesh without profit. The right way invariably results in substantial increase in interest and support all along the line.

February and March yet remain in which to get in line with this progressive movement, and have results go to swell the tabulated improvement of the year. Strike now while the iron is hot. Put your church in the list of those which are making mightily for the coming Kingdom.

YOUR PERSONAL OPPORTUNITY

The great convention to be held at Memphis February 18-20, for the discussion of personal work, evangelism, Home Missions and other vital issues, now bids fair to eclipse in interest any meeting ever held in our Church on these subjects. The Laymen's Missionary Movement leaders, with their accustomed zeal and thoroughness, are in charge of arrangements, and their printed announcements show that all things are ready and the feast is prepared.

No man or woman or youth in our Church can remain away from this convention without keen personal loss; unfortunately all cannot attend, but every church should be represented by as many delegates as practicable to send. Every church should see to it that the pastor gets to Memphis, then try for the officers and some of those others in the congregation who simply need contact with a great meeting like this to break their shells and start their lives flowing into channels of useful service.

Such has been the after result of the two previous Laymen's Conventions. Hundreds, perhaps thousands of lives, in our Church were wonderfully quickened by

them, and the whole Church has since manifested a spiritual tone deeper, broader and stronger, as a direct result.

The blessing to be received at Memphis will be only limited by the size of the "intake." If your church is to make a heavy draft on the Memphis Convention, it will send a good representation to the meeting; if you, personally, are to receive the spiritual uplift of it, you will be there yourself. Go; even at a sacrifice, go. You will be more than repaid. If impossible for you to go, help send somebody else.

EVANGELISM AND STEWARDSHIP CONFERENCES

The Assembly's campaign of Evangelism and Stewardship is going forward with increasing power. The Presbyterial Conferences, which began last fall and have continued in a remarkably rapid schedule, exhibit, perhaps, the most practical and instructive Church educational methods ever employed.

The preparation for these conferences on the part of the leaders is very thorough, and the exhibits made are exceedingly impressive. When a man attends one of the conferences and runs squarely against a great chart showing exactly what his own church gave, per capita, last year to each of the benevolent causes, to local expenses and pastor's salary; then turns to discover another great chart bearing his own church's record in the matter of soul-saving, he is somewhat startled, particularly if his church's record is below the average, which is also shown on the chart.

Salted down by the facts in this manner, he is in a proper frame of mind to listen to the inspiring addresses showing what can be done, and to study the exhibit of methods as to how to do it. He looks with renewed interest upon the great opportunity of the Church at home and abroad. Under such treatment, it is not surprising that many men already have begun to think maybe they "have come to the kingdom for such a time as this," and have gone back home determined to go to work and to see that their churches shall come up more nearly to the standard, and that their own individual lives may be worth more to God in the building of His kingdom.

Every Member Canvasses are being instituted and plans are being put into operation for soul-winning in a great many churches, as a result of the convincing power of facts, under the blessing of God, at these conferences.

HAVE ALL SUBSCRIPTIONS DATE FROM SAME MONTH

It is a great saving of time for all subscriptions to the MISSIONARY SURVEY in a congregation to end with the same month—that is, it is a great time-saver for those who are undertaking to get up the renewals as expirations take place. But in many congregations, new subscriptions have been secured during every month of the year, making expirations occur each month, in consequence. How to get a case like that smoothed out in a way that will give the very least trouble to the club agent has puzzled some of our friends, but a simple and effective way has been found, which is being adopted by quite a number. It is as follows:

Mrs. A's subscription begins with November, Mrs. B's with December, Mr. C's with January, Mr. D's with February, Mrs. E's with March. Miss F sees her opportunity to promote the work of the kingdom by collecting these renewals each year and trying for new subscribers wherever she can get them. She takes up the work but is rather disappointed to find she cannot go around and finish the renewal matter all at one time. If the list happens to number fifty instead of five, she is almost dismayed; but a happy idea strikes her. It is February, and she will propose to them all to have their subscriptions run from January to January. So she requests Mrs. A to make her renewal for fourteen months at 60 cents instead of twelve at 50 cents; Mrs. B is asked to renew for thirteen months at 55 cents; Mr. C, of course, is simply asked to renew for a year. Then she comes to Mr. D, whose subscription expired *with* the January number, and suggests that he come to the standard by paying 15 cents for eleven

months, and later on requests Mrs. E to renew for ten months at 10 cents. This brings all her club to one renewal time next year, and, of course, she is careful all the year, when taking new subscriptions, to make the terms of subscription conform to that date. If she gets a new subscription in July, she takes it either for six months at 25 cents or for a year and a half at 75 cents, whichever the subscriber might prefer.

Any month can be selected for the subscription-dating month; some club agents might prefer March; the only point is to get all subscriptions in a given congregation to begin at the same time.

A SUGGESTION

In order that meetings of the missionary societies may have the full benefit of the interesting data the MISSIONARY SURVEY can contribute each month, we venture to suggest that the meetings be arranged for a date falling after the middle of the month.

It is the aim of the publishers to have the MISSIONARY SURVEY in your hands by the first of each month. If your society should meet on the first day or near the first day of the month, the magazine of a month previous would have to be used. Some societies do this and run their schedule of topics one month late; but it is much better to be abreast with the current topic and thought for the month. This can be done by moving forward the society meeting to a later day in the month, making it late enough for participants in the program to carefully review the contents of their MISSIONARY SURVEY for the current month, and be prepared with the latest information.

It is possible some societies cannot change their dates, on account of other meetings conflicting; but on careful investigation it will nearly always be found that such a change is not near so difficult as it seemed at first to be; particularly when it is remembered what an advantage is to be gained by the readjustment.

Architect's drawing of the home for Christian workers now under construction at Montreat.

There has developed a clearly defined need for an addtional dormitory building at Montreat, which will provide comfortable but inexpensive quarters for a large number of our self-sacrificing missionaries on furloughs and the workers in our home mission churches and schools, whose meager salaries will not permit them to enjoy a vacation at Montreat under present conditions. The Montreat corporation having donated a splendid lot, overlooking the lake, the Executive Committees have undertaken to raise a special building fund for this purpose from friends of the self-sacrificing workers who are to be the beneficiaries. Plans have been accepted for a plain but comfortable three-story building, which will contain, when completed, thirty-three rooms and a large lobby, and will provide for about seventy guests.

It is proposed to finish the first two floors in time for use next summer, and this will require four thousand dollars, without including furniture for the rooms. The Ladies Societies and individuals will be given the privilege of furnishing these rooms as memorials, or an expression of their interest in a very worthy enterprise.

The purpose of this public announcement is to give a large number of friends to whom we have not written the privilege of sharing in providing this very useful building, and making possible a period of rest and study for a group of workers who otherwise will never get a vacation.

Contributions for the building fund may be sent to either of the four Executive Committees, or to the undersigned special treasurer.

R. E. MAGILL,
Box 1176, Richmond, Va.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

AMBASSADORS

They hold the lamp from day to day,
So low that none can miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That gazing up, the lamp between,
The hand that holds it is not seen.

They hold the picture, stooping low,
To lips of little ones below;
Then raise it to the weary saint,
And bid him drink when sick and faint.
They drink; the pitcher them between,
The hand that holds it is not seen.

They blow the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
They storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that holds it is not seen.

And when our captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
The weary hands will then be seen
Clasped in his pierced ones naught between.

—*Adapted.*

TOPIC FOR THE MONTH—NORTH CHINA

THE territory of our North Kiangsu Mission embraces that part of the province of Kiangsu lying north of the Yangtse river, and covers the great plain between the Yangtse and Hoang rivers. The estimate of the population of this territory given in our Missionary Platform is about eight millions, but it is the judgment of those best qualified to speak on the subject that the number is not less than twelve million. This field is almost wholly dependent upon our Mission for its evangelization, and we have there what we believe to be perhaps the greatest single missionary opportunity given to any Church in all the non-Christian world. Our special opportunity is to establish there the greatest Presbyterian Church in all Christendom, when this territory comes to be a part of Christendom. Not that we are in this part of China, or anywhere else in our foreign work, with any sectarian purpose or motive. But if we evangelize this region we would hardly be able to prevent the church established there from taking on the Presbyterian form and character if we should try. For, as we have elsewhere remarked, the Chinese are naturally of what may be called a "Calvinistic temperament."

In a half hour's ordinary conversation with one of them, one would probably hear more about "the will of Heaven," and "the decrees of Heaven," than he would hear in the same length of time in Dr. Webb's or Dr. Strickler's class room. The trouble is now that "Heaven" represents to their minds a God without love who cares nothing for ordinary human beings, or a host of malignant spirits. Their Calvinism, therefore, takes the form of fatalism and pessimism. When they come to believe in the God of love and mercy, that we believe in through their acceptance of the gospel message,

their natural transformation will be into a nation of Pauline optimists and predestinarians.

Also they are familiar through immemorial custom with the representative idea and the idea of government by the "elders" of the people, and it is hardly possible that if they were left to their own initiative in the organization of the Church, guided only by what they would find for themselves in reading the Scriptures on that subject, they would think of organizing on any other plan than that of a representative or Presbyterian form of government.

With its present force and equipment the task assigned to our North Kiangsu Mission would be absolutely hopeless. They are earnestly pleading for a reinforcement of nineteen missionaries to be sent out at the earliest possible day. Eight of these are needed at once, and eleven others are asked for, to be sent as soon as possible during the next five years. They are also asking for $75,000 to furnish the mission with the necessary addition to its equipment. A detailed statement of the needs to be met by this fund are given in the little booklet "North of the Yangtse," prepared by our Educational Secretary, Rev. H. F. Williams, D. D., in which our readers will also find a detailed description of the work of this Mission as carried on at the several stations.

ANNIVERSARY OF THE CHINESE REPUBLIC

OUR friend, Rev. Warren Stuart, sends us a copy of *The China Press* of October 10th, largely devoted to an account of matters connected with the anniversary of the Chinese Republic. Among other interesting things contained in this paper is a picture of Mr. W. W. Yen, Vice-Minister of Foreign Affairs in the present government, who was a classmate of Mr. Stuart's at the University of Virginia. Another important member of the Cabinet is Mr. C. T. Wang, who was called from his position as Y. M. C. A. Secretary in Shanghai to aid in the framing of the new constitution, and was one of Dr. Sun's chief lieutenants. As a pronounced Christian and head of a distinctively Christian institution, his selection for a Cabinet position is quite significant. He was a graduate of a Chinese university, afterwards taking a post-graduate course at Yale. On account of his ability and earnestness in the Christian life and his special influence over students, he was selected by Dr. Mott for the Association work in Shanghai. In that work he is represented to have been remarkably successful as a soul winner. He accepted the Cabinet position only provisionally, expecting to return to the Association work in the near future, because he regards that as of greater importance than anything he might do in the field of politics as a permanent life work.

The paper contains an exceedingly interesting article written by Yuan Shi Kai expressly for the occasion, in which he declares that Washington is the historical character whom he has adopted as his preceptor and guide. He also gives a very interesting and plausible explanation of his own apparent tergiversations in dealing with the Manchu dynasty while his heart was all the time in sympathy with the revolutionary movement. There is something very pathetic in this statement of the President of the new republic, who has had and still has about as difficult a problem to deal with as ever fell to the lot of any human being. If he fails to deal with it successfully, it will not be for the want of intellectual capacity, in which he is perhaps not inferior to any man in public life in any country at the present time. We have sometimes had some question in our minds as to the degree of unselfish patriotism which has prompted his course of action at different times, but we shall be greatly rejoiced if he proves in the end to have been moving on a moral plane as high as the one upon which he has moved intellectually.

Another interesting article in this paper is by our old friend, Mr. T. R. Jernigan, formerly Consul-General at Shanghai, always the Christian gentleman and friend

of our foreign missionaries, who gives a very calm and judicial statement of the difficulties that environ the new republic, notwithstanding which he believes that the outlook for its permanent and successful establishment is very hopeful.

THE CHINESE STUDENTS ALLIANCE OF AMERICA

We welcome to our exchange table *The Chinese Students' Monthly,* published in New York by the Chinese Students' Alliance of America. The Business Manager is Mr. Cheng-Fu Wang, his address being Hartley Hall, Columbia University, New York. The subscription price is $1.00 a year. We know of no single periodical in which those specially interested in China will probably find more interesting and valuable information or more intelligent comment on present day happenings in the new republic.

One very interesting article in the number before us is under the heading, "China Welcomes Koreans." We should not wonder if a certain jealousy of Japan on the part of China should draw the Chinese into closer bonds of sympathy with the Koreans in the troubles which they are having connected with the readjustments made necessary by the recent annexation of Korea by Japan. It would be pleasing to know that such Koreans as may find it necessary to leave their native land on account of these troubles would receive a friendly welcome from their Chinese neighbors. We also wonder whether some of the Korean Christians who can speak Chinese fluently, taking over into China the same evangelistic zeal which they have manifested at home, might not prove effective missionaries to the Chinese and helpers in the stupendous evangelistic task of the Chinese church.

We are glad to see that the editor of the Monthly possesses the saving sense of humor, which is, we think, generally an accompaniment of other kinds of good sense. Referring to the recent introduction of physical culture in the girls' schools in China and the sailing of two leading American teachers, one from the University of Wisconsin, and the other from the University of Michigan, as pioneers in this sphere of work, the editor remarks: "It is evident that the women in China are determined to qualify themselves in every way for citizenship in the new republic. However, it is hoped that the suffragettes will not *consequently* take on a militant aspect."

The vanity of this hope, however, is revealed in the news columns of the *Monthly* in which we find the following:

> "We regret very much to record here that the tendency of the woman suffrage movement at home is following the British fashion—from bad to worse. It was reported that amidst one of the most imposing welcomes tendered to Dr. Sun Yat-Sen during his vitit to Pekin, a scene was created by a Chinese Pankhurst, Miss Tong Ching-Ying. Seizing the advantage of the picture taking, which has grown to be a favorite part on programs of the recent important semi-political gatherings, the militant suffragette stole an approach behind Mr. Sung Chiao-Jen, ex-Minister of the Board of Agriculture and Forestry. All at once *Sung's hair was forcibly and maliciously laid hold upon,* and a beating on his face followed. The assembly was amazed. Effort was immediately made to separate the assailant and the assailed. It did not take long to discover that the members of the woman suffrage society in Pekin have long held their victim in mind, owing to the fact that the ex-Minister was believed to have taken an active part in the striking out of certain principles relating to 'equal rights of men and women,' maintained by the former Federal League (Tung Min Hui), of which Sung was one of the leaders."

The success or failure of the new Chinese republic must depend upon intelligent leadership, and we regard it as an extremely hopeful sign that such large numbers of young men are being sent to the best schools to be found in this and other countries to be trained for the responsibilities in that line that will await them on their return to their native land.

MR. GEORGE KENNAN ON KOREAN CONSPIRACY CASE

In *The Outlook* for December 14th, the well-known traveler and writer, Mr. George Kennan, has an elaborate defense of the course pursued by the Japanese Court in Seoul in the trial and condem-

nation of the Korean Christians involved in what is known as "The Korean Conspiracy Case." As Mr. Kennan seems to be fond of difficult undertakings, we would like to commend to him as his next venture in this line the Vindication of the Unspeakable Turk. An Englishman by the name of Mr. Frederick Ryan has undertaken that task in an article published in *The Positivist* of London. But although he rises to considerable heights of eloquence in his discussion, his argument cannot be characterized as convincing, consisting almost entirely, as it does, of the citation of instances in which the so-called Christian powers of Europe have done things which, in his judgment, are no better than the things which the Turk has been doing. We do not think Mr. Ryan, however, judging by the extracts from his article published in *The Literary Digest,* is quite the equal of Mr. Kennan as a dialectician, and we are convinced that Mr. Kennan could make a better showing for the Turk than Mr. Ryan has done.

We would suggest to Mr. Kennan, however with all due respect, that in this matter he has been doing his friends, the Japanese, for whom he has shown in several previous articles that he possesses a rather inordinate admiration, an injury instead of a real service. Our contention has been, and still is, that in this matter the trial court at Seoul has not itself truly represented the government and people of Japan, and in this contention we are supported by very respectable, not to say eminent, Japanese authority, *The Jiji Shimpo,* which has been called "The London Times of Japan," and which expresses the opinion that there was a conspiracy and that the prisoners were probably guilty, says this with reference to the conduct of the trial:

"We would have paid no attention to foreign criticisms if only the Seoul court had abided by the rules of justice and fairness in all the details of its proceedings. But, however desirous we are to regard the conduct of the Seoul court in a favorable light, we regret that we cannot take the side of the court. The very actions of the court forbid it."

Mr. Kennan himself gives his whole case away when he says, "It may fairly be said that, from the American point of view, it would have been better and more equitable to settle the question of torture in open court and to admit freely all the testimony that the defense had to offer." For him to admit that this was not done and at the same time contend that the prisoners had an impartial trial, and to do this, as he says, "with some degree of confidence," raises a serious question as to the school in which Mr. Kennan received his training in Christian ethics and in political philosophy. For our part we are of the opnion that a more modern and a more enlightened point of view is that of the editor of another influential Japanese paper, *The Fukuin Shimpo,* as given in an editorial discussion of the case in his issue of September 12, 1912, as follows:

"There are many regrettable features in this affair, most especially the following: No detailed reports of the trial were published in the Japanese papers. Some of the accused testified that they had been tortured and made other extremely damaging statements in their defense. Ordinarily such things would be reported in detail by the Tokyo papers first, and by the papers throughout the country, but absolutely nothing was published. Up to the present time, there is no convenient means of knowing the case except *The Chronicle of Kobe,* and *The Japan Gazette* and *Daily Advertiser of Yokohama* (English newspapers). What is the reason for the inadequacy of the reports of the Japanese papers on a matter of such importance that the whole Japanese nation ought to be thoroughly informed on the situation? * * * Some say it is because the reporters of the present are all agents of a certain official who manipulates their correspondence at will. Whether this is true we do not know, but at any rate such tactics defeat their own purpose and only serve to invite suspicion, doing harm beyond expectation even to the extent of national loss. But whatever the explanation, *the Japanese people have not been given any proper instruments of communication in the Korean Plot Case.* In a sense, the public trial in this case has been just like a secret investigation. This we regard as one of the most regrettable features of the case. In this we probably voice the sentiments of those who have followed the references to the Korean Plot Case in the papers published in Japan,

both Japanese and foreign. * * * This is a proper time to sift these tales of secret police torture to the very bottom. It is highly important that this matter be cleared up. If such hateful practices exist, they should be thoroughly exposed, whatever shame may be involved, and a thoroughgoing reform must be brought about. In our opinion, it is of extreme importance not only to bring to trial those accused of the plot but also to investigate this charge of torture. If this question is buried while still unanswered, it will be a great misfortune for the country."

To any one specially interested in this case, we will be glad, on request, to mail a copy of "The Korean Conspiracy Case," by Dr. Arthur J. Brown, of New York, who has published, at the request of the Boards having work in Korea, a full and thorough discussion of the whole case, in which full justice has been done to all parties, and in which nothing is to be found that could give just ground of offense either to the Japanese Government or to any real friend of the Japanese people.

UNASSIGNED MISSIONARIES

In the assignment of missionaries, the Executive Committee assigns them to their fields, and the Mission on the field assigns them to their stations. The list of "Unassigned Missionaries" given in each number of THE SURVEY, beginning with January, includes those whose assignment to stations has not yet been officially reported to us by the Secretaries of the different Missions. As soon as the necessary information is received in each case the missionary's name will appear in the regular list under his or her proper station.

A REQUEST FROM MR. SWINEHART

A letter from Mr. Swinehart dated November 4th, encloses an article which he was about to publish in a local paper at Scoul, telling of the progress of the Sunday School work in Southern Korea under his direction. This work aims especially to reach the children of non-Christians, the instruction of the Christian children being especially looked after in connection with the regular church services. Mr. Swinehart says that the first of these schools was opened in January, 1912, "when thirty-two little shivering, sniffling fellows were gathered together under the friendly shelter of a porch roof in a village adjacent to Kwangju." To-day there are schools in connection with all four of the older stations, in which, Mr. Swinehart says, over thirteen heathen children are gathered for instruction every Saturday. It is in connection with this work that Mr. Swinehart makes the following request. He says:

"We are just on the point of changing over our lessons for Sunday School study to the Graded Lesson Series, and we will be in need of the Helps for the various grades as they are printed in English. First year, we had sufficient copies from which to translate, but it would be a great help to the teachers (foreign) if we had copies in English.

"Also, we would like to have about fifty copies each of the large pictures which accompany the Junior and Primary Lessons, First Year.

"We also need picture rolls, showing the Life of Christ, as well as Old Testament history. We find that the *best* way to attract and hold the attention of the Korean children is by means of our large pictures."

AN EMERGENCY PLAN

THE Executive Committee of Foreign Missions, in unanimously recommending the Talent-Plan of raising money, does not propose it as a regular source of income. It is not advanced as a rival of or substitute for the Every Member Canvass, or the Tithe, or other permanent means of Church revenue.

No such thought has entered the Committee's mind. The Talent-Plan is recommended solely as an emergency plan, and a thoroughly wholesome one, for the immediate lifting of the Foreign Mission debt. It is a special means to meet a special need.

This plan is not pre-eminently adapted to people of means and large business. For them the Committee has other plans to be announced later, involving Free-Will Offerings and a Self-Denial Week for the whole Church, culminating on March 19th.

But this plan is admirably adapted for the largest class in every ordinary congregation; namely, those that have little ready money, but have some unemployed time and energy. It gives them something tangible to work with and something Christian to work for. This means character development. It means a deepening interest in the chosen object of effort. It opens the way for great numbers to taste the joy of successful Christian work. In many cases it is the doorway into a more active and worthy Christian experience.

The committee affectionately urges that, in every congregation, at least the opportunity be given to young and old to co-operate, with the double result of good to the workers and good to the cause.

EGBERT W. SMITH, *Secretary.*

COMPARATIVE STATEMENT OF WORK AT HOME AND ABROAD FOR THE YEARS 1912 and 1902

REV. E. H. MOSELEY, of Coalgate, Okla., has worked out the following comparative statement of work at home and abroad for the years 1912 and 1902, and kindly sends it to us for publication. The statement is intended to be an answer to the question, "Does the work of Foreign Missions pay?" Of course, there are a great many results of Foreign Missions that are not capable of being expressed in figures or tabulated in any way whatsoever. It is, however, worth while for us to know the facts that can be thus stated and tabulated, and the showing made in this statement should be quite convincing to those who are interested to know whether they are really making a good investment of money when they invest it in this work. The statement is as follows:

Number of communicants in church at home, 1912, 292,845; 1902, 229,642; increase 28%. Number of communicants in church abroad, 1912, 101,374; 1902, 4,664; increase 2171%.

Number of ordained ministers at home, 1912, 1,734; 1902, 1,501; increase 233. Number of ordained ministers abroad, 1912, 74; 1902, 60; increase 14. Number of missionaries all told abroad, 1912, 232; 1902, 165; increase 67.

Money contributed for work at home, 1912, $3,791,632; 1902, $2,097,180; increase $1,694,452. Money contributed for work abroad, 1912, $501,412; 1902, $131,756; increase $369,656.

Additions upon profession of faith at home, 1912, 14,103; 1902, 10,405; increase 3,698. Additions upon profession of faith abroad, 1912, 3,483; 1902, 864; increase 2,619.

Average cost per convert at home, 1912, $269; 1902, $202; increase in cost $67. Average cost per convert abroad, 1912, $144; 1902, $152; decrease in cost $8.

Average number of converts per minister at home, 1912, 8; 1902, 7; increase in number 1. Average number of converts per minister abroad, 1912, 47; 1902, 12; increase in number 35. Average number of converts per missionary abroad, 1912, 15; 1902, 5; increase in number 10.

Average cost per ordained minister at

home, 1912, $2,187; 1902, $1,397; increase $790. Average cost per ordained minister abroad, 1912, $6,776; 1902, $2,196; increase $4,680. Average cost per missionary abroad, 1912, $2,161; 1902, 799; increase $1,362.

Cost includes home adminstration, outfit, traveling expenses and salaries of missionaries, house building, and property purchased and rented, school and medical work, publication and colportage work, pay of native assistants, and all incidental expenses.

In addition to the above money contributed by church at home, there should also be added the contributions of the native churches, which are as follows:

Africa	$ 285.50
Brazil	16,003.85
China	6,130.20
Cuba	2,150.00
Japan	11,964.45
Korea	5,294.09
Mexico	5,024,04

Total contributed by native churches	$46,859.93
Total contributed by home churches	501,412.00
Grand Total	$548,271.93
Entire number of heathen allotted to Southern Presbyterian Church	25,000,000
Average number of heathen allotted to each *ordained* missionary	337,837
Average number of heathen allotted to missionary	105,758
Average number of heathen allotted to each church member at home	85
Average amount asked each church member for this work	$4.00

Coalgate, Oklahoma.

MEETING OF NORTH KIANGSU PRESBYTERY

REV. GEO. P. STEVENS.

THE Presbytery of North Kiangsu has just concluded its second meeting at Suchien. The first meeting was held at Hsuchoufu over two years ago. Last year, on account of troublous times, there was no meeting.

Four churches were represented, Suchien, by Mr. Chu; Hsüchoufu, by Mr. Wu; Ch'en Chia Lou, by Mr. Tneng; and Yuan Chia Wa by Mr. Sa. Mr. Wu and Mr. Sa have been elected by their respective churches but not yet ordained.

The Yung Ch'eng Church was not represented as two of her elders have died within the past two years and the third had to flee for life and property.

The elders were entertained by the Suchien Church. Besides these there were quite a number of elders, deacons, and helpers present. Seven members of our mission were in attendance as members of Presbytery, viz., Messrs. Armstrong, Bradley, Junkin, Patterson, Stevens, Talbot, and White. Mr. Graham sent in his name. Mr. McCutshan was also present at most of the meetings with full privileges of deliberation and discussion.

Mr. White was elected moderator, Mr. Shu was made permanent clerk and Mr. Sa temporary clerk. There was a lively discussion as to whether we should cast our lot with the Synod of the five Provinces or with the Synod of Shantung. As neither of these Synods meets for over a year, decision was postponed.

A committee was appointed to write a circular letter to the five churches urging more diligence in the observance of the Lord's Day and family worship.

Another committee was appointed to write a letter of comfort and encouragement to the Yung Ch'eng Church. Perhaps the most interesting action was that looking toward self-support and the ordaining of native pastors.

The Presbytery agreed to ask the mission to give one-third of the support of a pastor, provided any church raises two-thirds of his support and promises to decrease the remaining one-third one-eighth each year for eight years. If the mission agrees and the church fulfills these two conditions, a pastor may be ordained at once.

The Ch'en Chia Lou Church hopes to raise the necessary two-thirds soon and have a pastor of their own.

The question of the length of office of elders and deacons was left to the vote of the individual church but the mini-

mum time limit that can be set is three years.

On Wednesday the 6th of November, Presbytery adjourned to meet at the Yuan Chia Wa Church, October 11, 1913.

Mr. Armstrong, Mrs. Stevens and I came down together by rail to Houchwang, thence down the Grand Canal. Mr. Armstrong, desiring to leave earlier than we, went with Mr. Talbot by the Southern route.

Yesterday we took boat coming North. We plan to take the train at Taier Chwang going around by Ihsien and striking the Tientsin Pukow line at Finch'eng. On account of rain, snow, and wind our boat could not move a peg yesterday. To-day has been as cold as ice, but we are moving slowly and surely toward Hsüchoufu. Notwithstanding all the discomforts of travel, we are glad we came. The delightful hours spent in the homes of our Suchien friends will not soon fade from our memories. It was a genuine pleasure to be with them again.

DR. MALCOLM AT YENCHENG

YOUR kind letter of date July 13th, should have been answered long ago, but as you doubtless know, we have been assigned to the new station, Yencheng, and are even now on our way, so that amid all the confusion of moving, I am afraid that some of my correspondence has been neglected.

It might seem rather hard, at first sight, especially at my age, when one might expect to be harvesting rather than plowing and sowing, so to speak, to leave our home at Hwai An, and move East, to work the virgin soil of Yencheng; but we are, in reality, very glad to be appointed to Yencheng.

Yencheng is practically free from beggars and refugees. It is in the midst of a well-watered, well-cultivated, and prosperous district, where a famine year is almost unheard of. One could easily imagine himself passing through Holland, by the sights we see from our house-boat window. The country is full of canals, (clear water) and the big irrigation windmills are to be seen on all sides. The great stacks of grain and straw, to be seen at every village, tell of a prosperity seldom or never seen along the Grand Canal.

It is a bit hard, especially for the ladies, to break up home and start over again, but we are on the way, with all our worldly possessions on two house-boats, except our piano, which, by the way, we have loaned to the new American School,

House-boat commonly used in going from Suchien to Tsing-kiang-pu.

at Shanghai, for the winter, and Mrs. Malcolm, I am glad to say, seems very cheerful too, under the circumstances.

I first went over to Yencheng, and was fortunately able to rent a place right next to Mr. Hancock's. The remarkable thing about this place is that it is rented from the notorious Mr. Gold, who worked so hard to keep Mr. White out of the city, and now we hope soon to be comparatively comfortable in our "fixed up" native quarters.

This house-boat method of travel is not so bad if one is not rushed for time. I took my gun and went a little way afield yesterday and shot a beautiful pheasant, a pair of wild doves, and one snipe. I also maimed a great cock pheasant, with a tail like a rainbow, but he got away from me, but in any case we have enough

game to keep us supplied till we reach home.

I had an interesting painting presented me as I was leaving Hwai An by a local native artist, descriptive of the Dragon King Temple there, as pictured at the busy time last year. I mean, of course, last summer when we were feeding about five thousand hungry refugees: the difference in the case of the five thousand which our Lord fed being, that while they were fed with loaves and fishes, we fed them with rice porrige twice a day for nearly three months and there were no fragments left. The picture is true to the pitiful daily scene of the hungry and naked, the halt, the maimed and the blind, also the even more pathetic scenes at the Temple

Line waiting for famine relief—over a mile long.

gates of those starving and pleading poor, for whom we could not provide for lack of funds. The picture is faithful in every detail, even to the scene where the refugees who, having decided to accept a

Beggar girl sold by her parents during the famine for fifty cents.

certain amount of cash as road money, and leave for their distant homes, are submitting to having an eye brow shaved off, as an infallible "ear-mark" that they had already received their allowance.

The native official at T. K. P. also presented me, as well as several others, with quite a handsome medal, for services rendered during the stress of the famine, and while it bears my name only, I am sure that Mrs. Malcolm deserves the honor more than I do, for not only for a good part of the time was she the only woman at T. K. P. except Mrs. Talbot with us men, but she helped me every day in the hospital, while we took charge of Dr. Wood's Medical work, and went down to Hwai An with me twice a week to attend to our own work there. We were treating then about sixteen hundred patients a week.

On board house-boat, October 26, 1912.

REPORT OF KASHING STATION, MID-CHINA MISSION, FOR QUARTER ENDING SEPTEMBER 30, 1912

J. MERCER BLAIN.

THE closing of schools and the advent of hot weather witnessed the usual—and unfortunately necessary and expensive—exodus from our station, exchanging the odors and mosquitoes of the crowded city for the life giving breezes and the living water of near-by mountains. The summer resorts are a great blessing to us and give us an opportunity to get away from work and "rest a while." Alas, that mission problem, ever with us, follow us even there and while we are "resting" call for discussion and committee meetings *ad nauseam*. This summer we left Dr. and Mrs. Venable and Miss Watkins, who had taken

their holiday earlier, to hold the fort during the hot weather and they say it *was hot,* too. Following the few weeks of holiday came the strenuous times on Mokanshan when for ten days we grappled with the important questions which always come up at the annual meeting of the Mission. Now all are back and at work again except Mrs. Blain, who will stay at Kuling for a while longer.

In the line of evangelistic work one of the encouraging features has been the opening of a book room on the main street in a building formerly occupied by a business concern. It is what we have long hoped for, but were always hindered by the fabulous rent charged for buildings on the best business street of the city. The recent revolution paralyzed business for a while and brought rents down within our reach. The room is fitted up so that it can also be used as a chapel, having benches and necessary furniture. We have on sale Bibles and Testaments and a great variety of religious books. We would not be allowed to sell anything else as we have no right to carry on a business in a city which is not an open port. Notices are posted inviting people to make themselves at home in chairs around the center table on which are kept files of magazines and other papers. A very courteous young Christian, who has been a bookkeeper in a business concern for a number of years and lost his position because he insisted on keeping Sunday, is in charge. The walls are decorated with maps, charts, posters, etc., many of them in varied colors, which please the Chinese. Our earnest prayer is that this plan may help us to get hold of the young clerks in the stores. Regular preaching services are held in the room on certain nights.

The evangelistic work at the out-stations is divided between Rev. Lowry Davis and myself. Mr. Davis made a round of all the stations in July and has been over his part of the field since the summer. A new out-point opened by him in June seems to be most promising. One of our most experienced helpers thinks there is a wonderful turning to the Gospel there and, although it is only a small place, he thinks there are more than thirty people genuinely interested. During the summer, in addition to the regular helpers, we had the help of two theological students. While for the most part the helpers have done good work at some of the places where they are not well trained and are without experience the work needs very careful supervision. Now that Miss Hawkins is back and with her Bible woman overseeing the day schools and doing the woman's work at the out-stations and the South gate, we look for considerable improvement at several of the centers where instruction is much needed.

The session of the Kashing city church, which is still in my charge with the assistance of an earnest young preacher who is a licentiate, has held but one meeting since the summer and that was to ex-communicate an unworthy member. Perhaps it is more encouraging to get rid of a known black sheep than to take in one which we are not sure is white. Throughout the whole field there never was finer opportunity for preaching than at this time. From a religious standpoint it is an exceedingly dangerous time for China. There is a danger of agnosticism and every other kind of false ism getting in to take the place of what is being fast rejected, if the Church does not come promptly to the rescue with the truth.

Miss Watkins has done a fine work in teaching English to medical students and visiting regularly one of the out-stations. She has also taught a number of enquirers among the patients in the hospital and has taken a young boy engaged on one of the boats entirely through Mrs. Nevius' catechism.

In the medical work there is no let up, summer or winter, day or night. If the doctor is not on an out-call, you are apt to find him in the ward at most any hour, sometimes welcoming twins, which shows that the *fung shui* of the hospital is good. Our trained nurses, Mrs. Venable and Miss Corriher are working overtime, the former in the women's ward and the latter in the operating room and the men's

ward. The work is divided between Drs. Venable and Hutcheson and both are kept in a rush most of the time. The hospital has been full to overflowing during this quarter. There have been 457 in-patients and 200 operations under anesthesia. No attempt is made to keep up with the hundreds of minor operations. There have been 7,343 visits to the dispensary.

Since her return in August, Miss Talbot has taken charge of the evangelistic work in both the men's and women's wards. A young Chinese, too, gives all his time to this department and takes the names of patients which he sends to the helpers in the places from which the patients come so that they may be followed up and not lose the religious instruction which they have received in the hospital.

In our field, as in many other places now, educational work is flourishing. We have full day schools throughout the field in charge of Miss Hawkins, Mr. and Mrs. Davis and myself. Most of them have all the pupils they can accommodate. The instruction in these schools is done for the most part by Chinese teachers under the supervision of the missionaries. The Kashing High School after two months holiday opened in September with eighty boys, seventy-three of them being boarders. The great event of the quarter has been the completion of the new dormitory. The building is seventy feet long by thirty deep and two and a half stories high, and will accommodate about sixty students besides having a study hall, a guest room for visiting Chinese friends and an infirmary. Unfortunately, aside from a few personal gifts, we have no money with which to furnish it and have to move in a lot of old furniture, which we had hoped to discard. For the sake of cleanliness and permanency we ought to have iron bedsteads though we shall continue to use planks instead of springs.

The Y. M. C. A. of the school has opened a night school in the room above the book room. Besides the Gospel, pupils are taught mathematics, geography, Chinese, English, etc. The instruction is given almost entirely by the teachers and older pupils of the school. This is a praiseworthy attempt to reach the business young men who are free to attend at night and deserve the prayers of the friends at home as well as the missionaries on the field.

In reviewing the work of the quarter there is much for which to be thankful, but there remains yet much to be desired. We long for a genuine revival among the Christians themselves that they may be brought to live on a higher spiritual plane and manifest a greater concern for the welfare of the souls of their fellowmen. Brethren, pray for us.

Kashing, China.

"THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH"

J. MERCER BLAIN.

MY BAGGAGE was ready—bedding, skin trunk, cooking outfit—all on board. A hurried dinner, then a quick walk to the East Gate to catch the little steam launch that was to tow my boat, the "Evangel." All the way down alone on the boat I pondered over the problems which confront us in the work. I was physically weary and fear that I was growing a bit faint-hearted, discouragements loomed up large before me. I prayed for wisdom, tact, courage, faith. I appreciated the weight of the Apostle's words, when he said that to his other burdens must be added "that which cometh upon me daily, the care of all the churches." I little thought that my help was to come that evening at the first out-station.

The night was cold, the wind blowing hard and it was raining. We sat, the young Chinese preacher and I, in his sit-

ting room with its straight backed chairs, small tea tables and a shelf of books all carefully labeled and neatly arranged; its walls decorated with scrolls and a picture or two. The baby played on the cold brick floor for a while and then was taken off to bed. The small ten year-old brother sat and listened to the conversation until he nodded and followed the baby. The wife was sick upstairs. My attention was attracted to large sheets of paper hanging over the table with Chinese characters written so large as to be read across the room. After reading them I asked if they were for use in the chapel. The preacher, who was once a farm hand and hated the Gospel so that he planned to burn down the chapel, said no, that he used them every night at family prayers as a reminder of certain things that they must all never fail to remember.

The force is somewhat lost by translation, but I give you a fairly literal rendering, preserving the idiom:

1. Oh Lord bless the church.

2. Oh Lord, resurrect the hearts of the church members.

3. Oh Lord, bless the people of this district and give them to believe in the Gospel.

4. Oh Lord, bless the preaching of the Word and the distribution of books.

5. Oh Lord, bless China; now there is danger for her; bring other countries to be at peace with her; help us to a true love of country.

6. Oh Lord, take away the bitterness of the persecuted Korean Christians.

Before we separated for the night we kneeled on the cold floor and prayed. This plain ex-laborer carried me upward with him. Not one petition was overlooked, many others were added. I had found my help, my strength was renewed; it was communion of soul with soul and of man with God. Is there not great hope for the Chinese church with such praying men? "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Kashing, China.

A LETTER FROM HWAI-AN-FU

MISS JOSEPHINE WOODS.

[On July 27, 1912, Miss Li—or Li-Ai-Chen, "Lover of Truth"—affectionately known among us as the dear little old maid," our first Christian at Hwai an-fu, went to join the innumerable company of angels and the spirits of just men made perfect. It was release from bodily suffering of many years, and a home-life of no great happiness. She was a good Bible student, and a most earnest, faithful and conscientious Christian. Twice, when she desired to make special contributions, the last time to the famine cause the past spring, she sold her heavy silver bracelets that she might be able to bring an offering. The whole foreign force was away from the station this summer—at Kuling—at the time of her death. The following is a translation of the letter Dr. Henry Woods received from her nephew, a young Christian, shortly after her death.—J. V. W.]

"(*Respectfully*) *presented to the honored glance of Pastor Woods*:

IT IS now nearly two months since we have seen you, and your pupil's family during the summer of the present year has been by no means at peace. My little daughter has been sick but thanks to God's care, she is somewhat better. As regards Miss Li, at the Lord's call, she has gone to the Heavenly Kingdom. Some time ago I wrote to Doctor Malcolm giving full information up to that time.

"Now I will relate to the pastor the particulars of Miss Li's illness. Right from the time the pastor left the city, she was unable to attend church services, and daily kept to her bed, having periods of chilliness and fever, but it did not seem serious.

"The present of cakes which Miss Josey sent was duly received, and she ate a good deal of it. The whole family of your pupil day by day prayed for God's care (over her) hoping that she would gradually improve. But who could know? She daily became worse, food she was altogether unable to take and her symptoms were of the gravest. This condition

continued for two weeks, until one Saturday (the 14th day of the 6th month of the moon calendar, the 7th month and 27th day of the solar calendar); the day was intensely hot, and about four or five o'clock in the afternoon your woman Liu brought over some grapes, and she (Miss Li) ate one. After she had eaten it, she at once said she was cold, and began to shiver and gasp. The members of your pupil's home, as soon as they saw this, knew that it was (a) bad (sign), and quickly prayed. She also prayed, acknowledging her sins. We asked her if she had peace in her heart: she said, "Peace." She was conscious at nine or ten o'clock at night, but was not able to speak distinctly. She also said God had answered her prayer (and would) make her well. Seeing her able to speak, we were all pleased. Afterwards she said this was not God's will, that she had been mistaken, and she prayed the Lord to forgive her the sin of falsehood. She also called (your) pupil to sit by her bedside. (Your) pupil then read the Bible, John 3:16; and the fourteenth chapter to comfort her. (Your) pupil also told her not to fear, only to believe, and she fixed her eyes upon me. I beheld her face, exceeding peaceful, with a joyful expression. (Your) pupil took a small New Testament and put it in her hands, and a whole Bible at her head, and I went out into the court yard and sat down. It was then God called her away, about 12 or 12:30 o'clock.

"The next day was the Sabbath. She has surely gone to Heaven to the eternal rest. We asked Mr. Chu to come and pray, (and her body was) put in the coffin. It is still in our home; my venerable lady (grandmother) will not allow it to be carried away. We are all distressed at heart. Hereafter she will never go to the chapel to worship, and never read the Scriptures with Mrs. Woods, and never again be with Miss Josey and converse with her. I know that (you) Dr. Woods must surely be grieved at heart. Nevertheless, this is God's will, and men have no way (but to submit), only we have the hope that by and by we shall see one another again. (Your) pupil has disorder in his stomach, and the weather is very hot. Please pastor pray for me, and may you be in the peace of Christ."

"(Your) pupil, Li 'Deep River.'"

BELL RINGING AT LUEBO

REV. L. A. DEYAMPERT.

Dear Dr. Chester:

I AM enclosing you herewith a few views of our work. Number 1 shows the renewing of our bell tower at Luebo. Four large posts, thirty-five feet long are brought from the forest, five miles away, by twenty men to each post, carrying one log on their shoulders.

We have just set them up near the old tower which is well propped after serving a term of three years.

Number 2 shows us fitting the top on the new tower from the old and our merry bell.

Number 3 shows our new bell tower complete. The bell boy stands ready to call the Catechumen classes and he also

Preparing to renew our bell tower at Luebo.

strikes off each hour of the day, so we have here our "city clock" as well. I should like to tell you of the many interesting incidents of our bell ringing

Transferring the bell and top from the old tower.

and of the amusing substitutes the natives have in our many out-stations, but time will not permit just now. Many of them have horns and drums that were formerly used for war signals.

The newly finished bell tower.

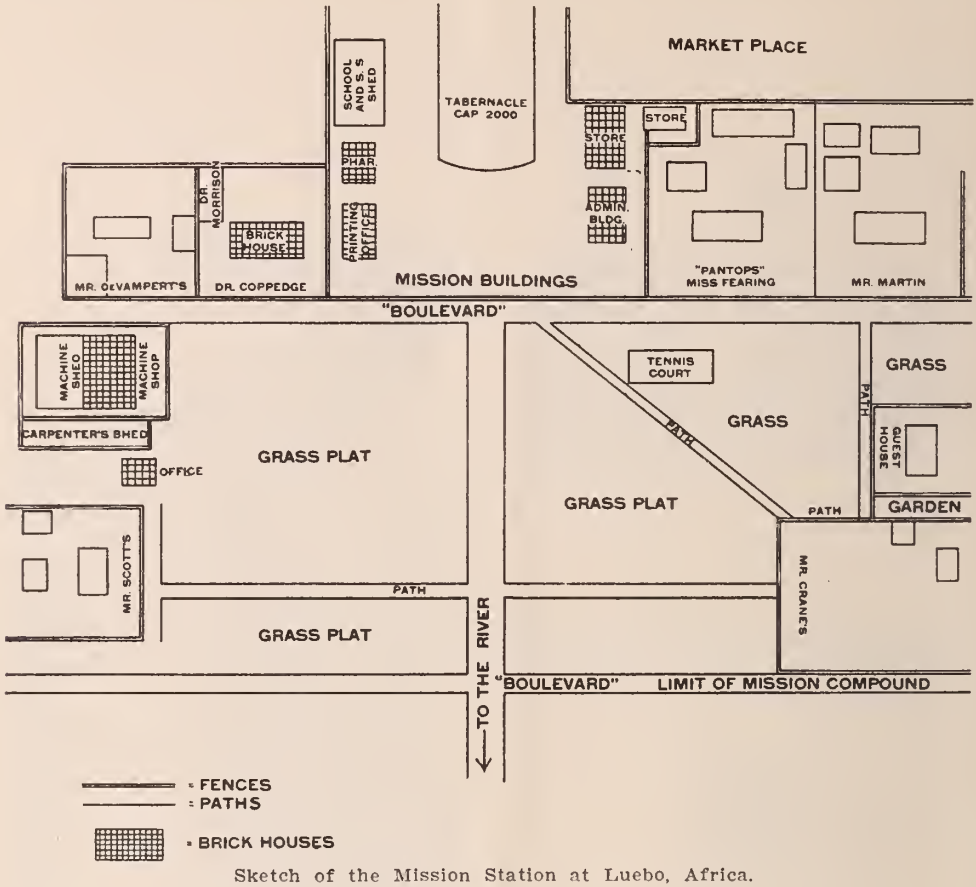
Our bell towers that are made of wood must be renewed every two or three years, but if we had a steel frame-work frame, how fine it would last. It would be a permanent and constant reminder of some good giver of a joyful caller to the hundreds who daily respond to our station bell.

Baby Samuel, a recent arrival in the home of Mr. and Mrs. DeYampert, Luebo, Africa.

We are all well and busy as usual. Have no recent news of our new missionaries nor of our steamer but trust all is well and they are soon to be with us at Luebo. Am as proud as King George for my wife and son, both of whom are quite well and happy as myself. We had him baptized last Sunday and hope he will be a great missionary.

Wishing you and all at home a happy Christmas and New Year season.

Luebo, October 25, 1912.



Sketch of the Mission Station at Luebo, Africa.

LUEBO STATION

REV. C. L. CRANE.

Dear Dr. Chester:

I AM sending you, as I promised, the map of the station at Luebo and will presently describe the same for you. I have never been to Ibanche, so shall have to send that map later on. If these and their descriptions are not what you wish, I shall be glad to try again for you; I have few facilities for drawing, so have done somewhat of a rough job. I am also sending some photographs which I had promised to send in my letter to the MISSIONARY SURVEY and which I neglected to send.

As we come up from the river, the distance to the station is about a quarter of a mile, we have to climb a long hill, the ascent of which is, in the language

Building a home for our new missionaries at Luebo.

of the country, a "strong palver." This lands you at the outskirts of the Mission property and from there you get not only a beautiful view of the surrounding country but you are favorably impressed at a glance with our station. We shall take the path to the left and we arrive at the house of Mr. Scott. He is in Scotland just now, so his house is occupied by Mr. Arnold for the time. As this residence is typical of the rest we shall describe it more at length. Practically the only difference between the house and the other houses on the Mission is that it has a brick instead of a mud foundation. They are usually constructed by placing poles in the ground and attaching sticks to them in a sort of frame work; the ceiling is made of an especially good variety of palm limbs, which need no paint to make them attractive. On this frame work is plastered red clay and, when it has dried well, a native mud called "mpemba," resembling whitewash so closely as to require close examination to detect the difference between them. The roof is made of the "malala" palm leaves sewn together into a waterproof surface; this comes down over the posts of the veranda in such a way as to form somewhat of an umbrella. Surrounded by fruit trees of various sorts, these houses are very attractive. They are comparatively inexpensive as the doors and windows are constructed on the Mission and only the locks and latches are imported. The rooms consist of about two bed rooms, a bath room, dining room, and parlor. The outhouses, which are constructed on the same general plan consist of a kitchen, storeroom, house for the boys (who stay with you and who receive their training here) and one or two smaller houses. The yards are large and shady and on the whole the scene is distinctly tropical in appearance.

When we go further we meet with a small office, formerly used as a tool house, but now used by the business man of the Mission. Next is the carpenters' shed, constructed of poles and the same "malala" roofing of the houses. In this, the carpenters, under the instruction of a carpenter from Sierra Leone, make furniture for the missionaries, doors, windows, and many other things that are necessary. The shed is equipped with the usual carpenters' tools. We have no planer, so all the tedious work of smoothing and planing the rough trunks brought in from the forest is done by hand. In the machine shop, which is next to the carpenters' shed, we have a saw and a lathe for wood besides several machines for steel and iron work. All of these machines are turned by hand-power, a windlass and two or three natives doing the work of a small engine. Besides the machines already mentioned, we have in the machine shop a large grindstone, two or three machine lathes, one large and one small machine drill, one forge, and a machine saw, besides all the minor accessories; this department is not so complete as it should be, but we are managing to get along with it.

Mr. DeYampert's home comes next in our path. We notice that he has an office in his front yard besides a shed for the catechumen class. The usual number of other buildings are also present. The brick house comes next. The latter is a splendid building and is the pride of the mission not only for its beauty but because it represents the triumph of a world of work and trouble. It was built for Dr. Morrison, but at the time of his wife's death he moved into a residence (in the same yard) which he and Mrs. Morrison occupied during the period of constructing the brick house. The yard adjoins the yard of the Mission buildings. But, before I pass on, I should give some description of the house. It is built of red-pressed brick (made here at Luebo) with the roof of sheet iron. There are four large airy rooms and a hall, with a porch running completely around the house. The ceiling is made of lumber this time instead of the less substantial sticks. It is hoped that, with the aid of Mr. Hillhouse, we can build more of these brick houses, as they are much more durable and very much less expensive in the end. We now turn toward the gate in the side yard and we arrive at the printing office.

This is the first building on the left as we enter the path at the front gate. The office is of brick and has one large press room, an office for the manager of this department, and a supply room. The machinery consists of one press, two guillotine cutting machines for cutting the edges of the papers, one stitching machine and several smaller ones. We use four native boys as printers and binders, and the character of the work is very good indeed, though it is very hard to get the natives out of their constitutional laziness. At present I am managing this department in the absence of Dr. Morrison.

The next building is the pharmacy, somewhat smaller than the printing office, but also of brick. Every morning the porch is crowded with patients; we have the need of an hospital enforced on us every day. Arnold and I have been assisting Dr. Coppedge in here to some extent; Arnold is quite a doctor. The usual medicines are found, the supply being rather low at this writing, but we have more on the way to us. Through the kindness of some friends in America, we have been enabled to replenish some of the older stock with new instruments.

The shed shown in the sketch is about half or not quite half so large as the Tabernacle and is used for school and Sunday School purposes. The Tabernacle will seat as many as two thousand when it is crowded to its capacity; I have never seen more than twelve hundred there at any one time since I have been here. It reminds me very much of the old tabernacle that used to stand at my home and that was used for the various gatherings of the county. The construction, like that of the smaller carpenters' shed, is of tall poles and roofed with the "malala."

The store or magazine is to the right of the Tabernacle. It is built securely of brick and has shelves inside for the goods we sell to our workmen. We do not carry on a trade, as some might suppose, but this store is for the purpose of supplying our workmen and the evangelists with supplies of clothing and other articles. We should have to increase our wages to the workmen considerably if we did not have this store to sell them things at cost and thus enable them to purchase from us at lower rates than they could get the same things from the European magazines. When we turn from the store to the Administration Building we have finished the Mission buildings proper. This latter building is used for the general administration of the affairs of the Mission. It is here that we have the Tuesday night conference with the evangelists, the church collections are handled here, and we shall soon be using a part of it as a reading room for the missionaries; that is, if we succeed in getting the books to read.

"Pantops Home for Girls" is the realm of Miss Fearing, our most efficient matron of the home. There are three large houses here; that is, one for the matron and two for the girls who stay in the home, besides the usual quota of other smaller houses. There are about sixty girls in the home now. They wash their own clothing, learn to cook native food, and are constantly taught useful as well as uplifting lessons in what God expects of true women.

Mr. Martin's house is next. He has a small village around him as he has so many diversified interests. There are, besides his residence two houses for the boys, one house formerly occupied by Dr. Prichard, a "palver room" where he holds court, and two sheds. He has his "palver room" so arranged that when one delegation comes to him to have a matter settled he can open one door, receive them inside, hear their complaint and dismiss them without the other delegations having any knowledge of what he has done for them. He has more boys in his home than any of the rest of us as he is more in touch with their parents in the outlying villages.

The market place is in the rear of these houses. Every Saturday there is a large crowd of people there for the purpose of buying and selling their native goods and vegetables. Each of the missionaries sends one of his boys with a panful of salt to buy bananas, plantains, manioc greens, and other native vegetables; we do not go

ourselves as the natives can purchase these things much more easily than we can.

I believe we have visited every house but my own. I have one of the largest places on the Mission and am very fond of it. We have two boys' houses, storeroom, and kitchen besides our residence. On the left we have a nice little garden which we are hoping will soon be appealing to the appetite. This finishes up the trip, I believe, and I trust that you have some idea about what we have on the station. I neglected to mention, however, that on the left of my house also we are building another house with the purpose of using it as a guest house; we shall certainly need more room now that we are to have a substantial force of new workers.

If anything else is wanted that I have not included, I trust that you will let me know. With sincere regards from my wife and myself.

LETTER FROM KWANGJU

DR. R. M. WILSON

HEAVY work has kept me from writing you and the friends of the *Missionary* as often as I would like, but to-night I will take time and tell you at least a few items about things about this station.

Just now every one is as busy as they can be and some are wondering why their health does not break down under such strain, but I think I have never seen the general health of the station better. The reason for a great deal of the sickness in Korea and *other countries*, too, is the lack of work and exercise. Hard work is a great medicine.

Our station is very thankful for the safe arrival of so many new workers and fine ones. We are now having daily prayer meetings at five o'clock. It has been going on more or less regularly for two years and has been a source of great blessing to the station. We first prayed for the needed reinforcements and now we rejoice to thank God for answering the prayers.

One of the important features about the station now is the language class, and they are busy, too. Three of the senior members of our station are in the United States and Mr. Preston, being busy at the new station, this language class necessarily has to be taught by those who have been on the field a short time, but it is proving of great benefit to the new comers.

At the hospital we are happy in our lovely new plant and the work is going on quietly. A tubercular ward has just been added which will prove a means of comfort to many. We had only twenty-seven operations the past month, but at harvest time the people are so busy that the sick have to stay at home and do the best they can on herbs and teas. An interesting case was that of a very cunning little boy who had gotten his leg fastened in a crack, fell forward and broke the bone. His father took him to several different places and was without proper treatment so long that when he did come we operated and found a good part of the bone of the leg decayed. After two operations and a month's treatment the dear little fellow is entirely well, though it looked for a while that he would die. Most children scream with fear of the *chim* when they come to the dispensary, but

The Ellen Lovine Graham Hospital, Kwangju.

he plays about like a little mouse and is always happy to be there.

An interesting feature of our local work here is the Sunday School work. We now have seven Sunday Schools in and about the town with an average attendance of 790. Less than five years ago there were only forty members. All the new people are taking some part in this work with Mr. Swinehart as the leader. We hope the time will soon come when he can give the most of his time to this work for it is of so great importance and he is making such a success of it now.

The preachers are practically all in the country now looking after their churches. Some of the churches have grown pretty weak and require a great deal of bottle feeding, but we are praying that they will soon regain strength and be able to walk alone.

Entertaining a Sunday School class with strawberries and graphophone, Kwangju.

Kwangju, Korea, Nov. 5, 1912.

THE WAY IT LOOKS TO A NEW COMER

DR. ROY LEADINGHAM.

Dear Dr. Chester:

YOU have no doubt received messages from the other members of our party, and their experiences along the trip from Frisco to Korea were as a whole ours. We are writing this from the station whose reputation for picturesqueness and the hospitality of its members is proclaimed throughout the missions, so the memories of the few discomforts of the journey are short, and overwhelmed by present surroundings.

Last week I went with Mr. Coit to the new station where he relieved Mr. Preston in charge of the compound. It was my first trip of length since my arrival, and some of my experiences were novel, to say the least, to the uninitiated. Soonchun, like Kwangju, with its ragged peaks and narrow passes, is surrounded on all sides by beautiful mountain scenery. A little arm of the sea creeps up within four miles of the town, and Korean boats bring fish and some of our supplies from a port several miles distant.

The town itself is surrounded by a wall that has stood hundreds of years and whose stones no doubt have felt the blow of rams and other implements of invading hosts. Its narrow gates open to the finest roads I have seen anywhere. For miles they stretch up and down the valley, with drains on either side and graded as nicely as a boulevard. The one to the north is macadamized and really looks out of place with its little worn paths in the center, up and down which travel the human beasts of burden and the traveler alike on foot. Occasionally a person of means rides by on a little bell-adorned pony or in a closed chair, but the procession is for the most part made up of white-coated figures stalking noiselessly along or groaning under burdens that often tower several feet above their heads.

The people who have been the subject of so much comment abroad are at home ruled by the same impulses we would find anywhere sin held dominion. To one who has had a personal relation with the same influences at home, it is all the more evident that men need not so much the enlightenment of our compex civilization as they do the pure gospel of Christ.

We are glad to be here and earnestly pray that through the work assigned us, and our own personal living, the Church's message may be given to those to whom we are called upon to minister.

Kwangju, Korea, Nov. 17. 1912.

THE BUILDING OF SOONCHUN STATION

REV. R. T. COIT.

Dear Dr. Chester:

I HAVE tried for several days to write you a letter but something interrupts me every time. I am just back from Soonchun where we have begun actual building operations. Now that we have practically all the workers for that station on the field, we intend to put up all necessary building at once. It will be something unique in the annals of missions in Korea, to build an entire station in one year, as this one will be. We have a beautiful compound, lying just outside the walls of the little town of Soonchun. Fine roads lead into and radiate out from this place, making it certain that here will be the centre of life of this section of the country. A beautifully graded broad road leads in and out over the mountains from Masanpo, the naval port of Southern Korea, to a point in the Chunju field, where it connects with the railroad running to Seoul. This runs through the centre of one of the richest sections of Korea, the heart of the rice-bearing section, and all along this line or road there will spring up many centers of life.

We are building all the buildings there with gray granite, which is hewn from the mountain boulders just back of and within the compound. We can get these stones, dressed and laid down at the building site, for twelve cents gold for rock a foot square. This is as cheap as brick, and, of course, much more desirable for building purposes. As I have written before, we will have a unique advantage over other stations in Korea, in being able to have running water in our homes, thus giving us at the same time the finest drinking water from two fine mountain springs back on the mountain; and water for cooking and the bath room, from two streams which run constantly from the many springs back of our compound. The site seems to have been made just for our station, and we have had many evidences of divine guidance in the course of purchasing the property, always a difficult and trying task in the East, where there

TAKEN AT SAN FRANCISCO JUST BEFORE SAILING.

Upper Row—Left to Right: Mrs. P. B. Hill, Rev. P. B. Hill, Rev. Charles H. Pratt, Mrs. Charles H. Pratt, Mrs. H. L. Timmons.

Bottom Row—Left to Right: Mrs. T. L. Harnsberger, Rev. T. L. Harnsberger, Dr. H. L. Timmons.

are so many petty land owners. Most of this property was secured most reasonably, the natives not finding out who was buying until towards the close when most was bought. Now it could not be purchased for three times the original cost.

Our work in the local church is flourishing. An elder is to be ordained there this fall, and the local church building, enlarged to double its capacity this Spring, is now too small to seat the regular attendants. The work in the surrounding country is moving forward most encouragingly, the native church taking an advanced step in raising the salary of the helpers on native support to be equal to that paid by the Mission. This field contributed liberally last year to home and foreign missions. We are holding this fall a series of Bible study classes lasting for five days each in every part of our field. This is the beginning of a work we shall push more and more until we are able to hold such a class in every church for a week, at least, each year, thus indoctrinating them and grounding them in the faith. It is wonderful that with the little teaching and oversight we have been able to give them, that they have been so faithful. Perhaps Mr. McCutcheon in the Chunju field has been able to do this work more uninterruptedly than any of us, and it is his field that shows the most steady growth and development.

We may probably not look for large ingatherings suddenly, as in the past, but a steady growth and inner development of the present church, and a gradual outward spreading, until the nation as a whole shall be Christianized. We are thankful for the large body of recruits, and while they probably arrive too late to seize the most critical opportunity, yet they will enable us, in the Province of God, to hold what ground we have won, and thus having strengthened our stakes, we may enlarge the place of His dwelling.

From left to right—Charles McC. Pratt, Sarah Timmons, Samuel Hill, Vivian Harnsberger. Bottom—John Hill.

We hope to move down to Soonchun about the first or middle of March, all of us living at Kwangju until then, and Mr. Preston and I taking time about being on the scene of building operations. It would do your heart good to see the actual operations before your eyes. Bands of Chinese, Japanese and Koreans may be seen quarrying out the stones, while Korean coolies in bands come bringing them in on their backs, singing as they come, their feet never slipping as they pick their way down the mountain sides.

Other bands of Koreans are busy making brick and tile just at the entrance to the grounds, while the Chinese masons lay the stone and brick. Here comes a line of men each carrying a huge sack of lime, which they have brought thirty miles across the mountain. Each sack weighs from 150 to 200 pounds. They receive thirty-five cents gold for the round trip. Others come carrying timbers cut thirty miles distant, and all carried by men to the building site. Cement, American lumber, etc., all come by boat to within three miles of Soonchun, so that it is easily brought up. If I were to go on into details, it would be much like the description of the building of the temple, for all is done by hand, even to the sawing up of the trees into lumber.

Such a time as this furnishes a splendid opportunity to preach and to impress on those who come from the four corners of the territory the divine love which sent Christ to lift up, save, and perfect fallen humanity. Pray for us that as we move into the center of the field, so long worked from here, we may more effectually do the work of building up His kingdom and be truer ensamples unto the flock over which He hath made us overseers.

Kwangju, October 31, 1912.

KWANGJU HAPPENINGS

REV. S. K. DODSON.

WITH the waning of a summer unusually warm for Korea, but hardly noticeable to one who had come from South Texas, just as was coming in the lovely Korean autumn, with its wealth of rice and those glorious persimons, the size and flavor of which an American never dreamed, arrived Mr. Preston and his quota of workers. The joy with which we received them cannot be expressed in words, and we hope that all the new ones will soon get the language and be able to do a great work in this part of the Lord's vineyard.

As the buildings at Soonchun are not finished yet, the workers for that station are now staying at Kwangju. When Mr. Pratt arrives our family (as it has been called) including the children, will number more than forty. The new workers for Kwangju and Soonchun are: Dr. and Mrs. Roy Leadingham, Misses Dupuy, Greer, and Dodson. We expect Mr. Pratt and family also in a few days.

We are blessed at this station in having quite a number of bright, romping children, and a new sun (son), as he expressed it, has just come to the home of Mr. Talmage to add his ray of brightness.

To tell of the details, all the perplexing problems, all the methods used, and of all that has been accomplished, would be long and tedious, but we may get some idea of what is being done from what one member of the station wrote in his quarterly report. He says: "My report put in words this quarter is brief—annual meeting, Presbytery, General Assembly, drawing house plans, building, and opening the boys' school. But if all the letters composing these six items were combined in all the series possible to geometrical progression, the sum total of them all would not express one-thousandth part of the nerve-racking energy expended in them. All the difficulties of agreement in drawing house plans, all the one thousand and one things that go wrong in building, combined with a strike of my evangelistic helpers, and the dissatisfaction of the school teachers, and the daily demands of all the school boys for help, can never be expressed in words. But thanks be unto God who giveth us the victory through our Lord Jesus Christ, for victory is the word that expresses the final outcome of the above."

On account of leaders' classes, land surveying, the erection of new buildings, annual meeting, Presbytery, General Assembly, and a host of other things which must be crowded into the summer months, not much itinerating was done at that time, but with the opening of the fall those who have the language are going out in earnest. Mr. Preston and Mr. Coit are alternately staying at Soonchun, one of them being there all the time superintending the building, and itinerating in that field as much as possible.

The Leper Hospital at this place has

Djang Wu Niang, Mrs. Bradley's Bible Woman

been finished and will be opened soon. Dr. Wilson is rejoicing in having Dr. Leadingham to help him with the medical work, when time from language study will permit it.

Our girls' school, under the direction of Miss McQueen, and the boys' school, under the direction of Mr. Knox, have started upon what looks as if it would be a prosperous year for those institutions.

Messrs. Newland and Swinehart, though they have been out only a year, are able to do a great deal of work that requires a use of the language. Mr. Newland will doubtless soon be able to take over his field. Mr. Swinehart's time is greatly taken up with the duties of Secretary of the mission, but he still finds time for some language study, and for starting new Sunday Schools for heathen children. There have been four thus started in and around Kwangju, which do not interfere with the two main Sunday Schools of the city. These schools have an average of forty or more boys and girls in them.

Miss Graham has gone with Mrs. Nisbet to Cheiju to itinerate. Cheiju is on Quelpart Island; we have a native pastor stationed there and it is an interesting and growing work.

The faithful wives and mothers of the station, who have the worries of household cares, and yet preach to sightseers daily, teach Sunday School classes, visit in the village, and lead women's prayer meetings, will not be without their reward when all the harvest is garnered.

A poor leper woman. The home for this class of unfortunates has been completed. Forty poor sufferers made warm and comfortable and hearing God's word daily.

Hospital patient with diseased limb. The flesh has fallen away from the bone.

Mr. Parker, since his arrival in June, has been studying the language very hard: he is now alone in the country on a two weeks visit using what he has learned.

The new comers have received some fine instruction in the language at odd hours from Messrs. Knox and Talmage. They are very fortunate in having these brethren to start them off properly.

Besides our regular Thursday night prayer meeting and Sunday night English services, we are now having a daily prayer meeting of half an hour at one of the homes on the compound; we feel with the present state of affairs in this heathen land that it is absolutely necessary.

God has blessed the work here in the past most marvelously, but there is yet much to do in winning souls and in training those who are already in the fold as true soldiers of the King. There are many things to discourage, but we take courage and go forward. Pray for us.

Kwangju, November 2, 1912.

PERSONALIA

A LETTER from Rev. John McEachern announces his safe arrival at Kunsan. Mr. McEachern says that on his journey from Yokohama he was very carefully watched by our Japanese friends. He also kept an eye on them. One thing which impressed him was the "completeness" of the Japanese occupation along all lines. He says he was also surprised at the success of government ownership extending to so many forms of public service. Railways, telegraph, and some steamship lines, as well as the post-offices, are owned and operated by the government.

Others letters announce the safe arrival of Mr. J. C. Farrior at Hangchow, where he has gone to teach in the boys' college, and Miss Rida Jourolmon at Kiangyin. We doubt if any returned missionary ever made more warm friends during her year of furlough than Miss Jourolmon made while she was at home. We gave her very little time for rest. Her compensation for that will be in knowing that there will be some one or more persons at all the many places she visited who will be thinking of her and remembering her in their prayers.

It seems that our African Relief Expedition was rather too much in some respects to be properly accommodated by present transportation arrangements. Mr. J. C. McQueen writes that for fear of sinking the "Lapsley," he and Mrs. McQueen and Mr. and Mrs. Washburn decided to remain over at Leopoldville for the next steamer. They will occupy their time while waiting for an opportunity to go up the river putting in practice the knowledge of French they were able to gain on the outward journey and learning to talk Baluba, with the help of some of the natives from Luebo who remained over with them for that purpose. They are anxious for their friends to know that they have so far escaped the pestilence that walketh in darkness, and the arrow that flieth by day, and are enjoying life as much as could be expected under the circumstances, being very kindly treated by our friends of the Congo Bololo Mission at Leopoldville.

Mr. Swinehart writes from Kwangju that he is being required to make full proof of his ministry as President of the Sunday School Association of Korea, and that this movement is meeting everywhere with enthusiastic approval and co-operation on the part of the native churches. He makes an earnest request for united prayer on the part of the home Church for God's special blessing upon his work in connection with this movement, which he believes to be fraught with the greatest possible good and likely to prove one of the most effective means yet employed for the promotion of the work of evangelization in that country.

A note received from Rev. J. O. Shelby, written from his new station at Tula, tells us that the bandits are quite active in his neighborhood, enough so to interfere with his country work considerably. He says the people are so demoralized by the disturbed condition of the country that they have almost quit working. It seems a strange thing to us that an organized government cannot command force and resources enough to suppress these disorders that are almost ruining Mexico. This is the first instance, so far as has been reported to us, in which our regular missionary work has been disturbed by them. Mr. Shelby seemed to have no anxiety in regard to his own personal safety, and we do not think there is any reason for his friends, or those of any of our Mexican missionaries, to be uneasy on that account.

The Clifton Springs Sanitarium has been quite a resort lately for members of our missionary force. We regret to learn that Rev. George Hudson, who has been sojourning there for several weeks and who

was thought to have sufficiently recovered his health to enable him to start back to China in January, has had a relapse, and will probably require several weeks more of rest and treatment at the sanitarium before he is well enough to leave.

Mrs. W. H. Hudson is also at the sanitarium, having recently undergone there a serious surgical operation, from which, however, we are happy to learn that she is making a satisfactory and rapid recovery.

Mrs. A. T. Graybill of our Mexico Mission is also there, having had an attack of neuritis, following a surgical operation.

Dr. and Mrs. George Worth, of the Mid-China Mission, are also there, having gone on account of the recent illness of Mrs. Worth.

All these friends speak with great appreciation of the fine air and water and of the good medical service, and especially of the atmosphere of Christian hospitality which makes this sanitarium such a favorite place of resort for foreign missionaries. We ask the prayers of all the friends of our cause for the speedy recovery of all these workers, the absence of each one of whom from his or her field we feel to be a very serious loss to the work.

We regret to announce that Rev. S. I. Woodbridge, of Shanghai, China, Editor of *The Chinese Christian Intelligencer,*

Mr. Junkin starting out for a country trip from Suchien.

has been unexpectedly called home on account of the illness of Mrs. Woodbridge. He and Mrs. Woodbridge are making their first stop at Fulton, Mo., where they have a son at college. Until their permanent address has been announced, friends wishing to communicate with them may send letters in our care, which will be promptly forwarded.

PATRIOTISM GROWING IN CHINA

A FREQUENT argument against the continuance of the new republic in China has been that the Chinese in general have known nothing of patriotism as the West understands it; that they have had little national spirit or coherence. Every sign, therefore, of devotion to country is the more noteworthy. Such significance has a mass meeting of the Protestant churches of Peking, held the middle of June at the church of the Methodist Mission, to promote the patriotic contribution scheme in the churches. This scheme, reported in the news dispatches of late, seeks to rouse the citizens of China to raise such funds by their free gift, that the republic will be relieved from making the proposed huge foreign loans. Three Christian men, all of the name of Wang, and all high in office, were the speakers. One was the head of the Board of Justice; another, C. T. Wang, acting head of the Board of Public Works; the third, who holds a high place in the Board of War, made the basis of his appeal that, as Christ died for the world, the Chinese should be willing to sacrifice their money for their country. Miss Miner, who reports that the meeting was one of great interest, notes the response of the girls connected with the Peking College, of which she is the head. Her last Christmas gift to them, which she had suggested they might give to Red Cross work, they were disposed rather to donate to the cause of republicanism. As the republic was not then effected, the $30 (Mexican) went back into the money box, but now has come out, with enough added to it to make $127 (Mexican), the gift of the girls and two graduate teachers to the patriotic contribution scheme.—*Missionary Herald.*

A PIONEER TALENT MONEY BAND

Mrs. C. H. Wiley, of Winston, N. C., in writing for literature for the "Wiley Band Cradle Roll," gives the following account of the meeting of the "Junior Wiley Band" on December 1st.:

"I want to tell you of the meeting of the "Junior Wiley Band" on December 1st. I had an invitation to visit them: Miss Delphine Brown is leader. These girls are from six to eighteen years old. They have their own officers, and the President read scripture and they recited the Lord's Prayer in concert; the minutes of the last meeting were read, and report from treasurer; one of the girls had charge of the meeting, and a fine paper was read on Japan and the work there; questions were asked; the Herald from each of our fields gave an interesting item: most of them were told, not read.

"At the close of the meeting I told them about the Missionary Debt, and gave five cents to each child to invest till March 5, 1913. They seem very much enthused."

It seems that this band has anticipated our Executive Secretary in the inauguration of the "Talent-Money" plan of raising money for Foreign Missions. We would suggest to the band that they extend their date for the final round-up so as to correspond with the date which has been set for the whole Church in the use of this plan. This date is March 19th. As the "Junior Wiley Band" have had a considerable start of the other children's societies, and as they are a well trained band of workers under an exceptionally fine leader, we shall expect to hear something very handsome from them as to the results of their work.

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions held its regular monthly meeting on December 10th.

There were present as visitors at this meeting Miss Addie Sloan and Miss Gertrude Sloan of the Mid-China Mission, Mr. B. H. Hunnicut of the East Brazil Mission, and Rev. W. M. Morrison of the African Mission, all of whom were heard with much interest in regard to matters of special interest in connection with their fields. Dr. Morrison especially emphasized the need of another physician for the African Mission, and was requested by the Committee to assist in finding a suitable man during his vacation, and also the means for his support. The need of a printer for this Mission was also emphasized, and the sub-Committee on Candidates was instructed to continue their efforts to meet this need.

Mr. Paul S. Crane, of Yazoo City, Miss., was appointed as a missionary, his field to be assigned later.

Miss Harriet D. Fitch, now at Kwangju, Korea, who went out originally as a teacher in the family of Mr. M. L. Swinehart, was appointed as missionary to Korea.

A resolution was adopted that in the future missionaries who have been compelled, on account of ill health or other reasons, to remain in this country longer than their usual furlough, be returned to their fields only when recalled by their missions and after having passed a satisfactory medical examination.

The resignation of Mr. Charles S. Ivie as a member of the Committee, on account of his removal from our bounds, was accepted and Mr. J. P. McCallie, of Chattanooga, was appointed in his place.

Rev. A. B. Curry, of Memphis, was elected as a member of the Committee in the place of Rev. C. R. Hemphill, resigned.

Rev. James I. Vance was appointed to represent the Committee on the program arranged for Foreign Mission Day in connection with the joint meeting of the General Assemblies to be held in Atlanta.

The Committee adjourned to meet again on Friday, January 10th.

S. H. CHESTER, *Secretary.*

CHRISTMAS AT KWANGJU

MRS. M. L. SWINEHART.

VERY little outside of the Mission compound will suggest Christmas in Kwangju. It is true that the Japanese are making a faint show of holiday gaiety, at this season, in tiny show cases, where are displayed imitation American toys of the flimsiest kind. But this array is not truly in honor of the Christmas celebration, but of the New Year, which follows one week later, in Japan as well as in America.

You wonder what Christmas sensations one can possibly feel without proper setting of fascinating window decorations, tiny trees, tissue paper, and Red Cross stamps. None of these things are to be found in Korea, and yet at this time a real Christmas glow of good cheer is to be felt in the very air, for surely the Christ child comes a bit nearer the missionary when we celebrate His birthday. No elaborately rehearsed entertainment for American children can ever appeal to the imagination as the simple little ceremony that we shall observe upon that day. We shall need no rehearsals whatever, for actors and audience know nothing of the make-believe. Our little show will be the "real thing."

Our stage setting will be no vaulted cathedral with art glass windows. A straw thatched mud and stone hut with paper windows will seat comfortably our ninety bright-eyed boys with hair braided down their backs, and sweet-faced girls, most of whom are "doubles" (babies with babies strapped upon their backs). Blue hair ribbons and yellow curls will be entirely wanting, and we shall not miss them much. But a few pink sashes *would* be an improvement. Decorations? Oh, yes, decorations, of course. They'll be flys in strings and clusters who cling to the walls, and sociably mingle with the audience crouched upon the floor. A picture roll illustrating the life of the One whose birthday we celebrate will cause quite as much interest and admiration as an American electric-lighted Christmas tree. For a Santa Claus, I shall do quite well with my weird hat (winter before last's style, weren't they frights?) and queer clothes are quite as much a source of wonderment and merry making as could possibly be the orthodox cotton-padded Santa Claus with whom you are all familiar. Presents? Ah there will be none. We have one thousand little heathen gathered into these Sunday Schools throughout this part of Korea, and we have not been able to supply them with Christmas presents this year. Next year a gift from America of five hundred five-cent china dolls and five hundred pocket knives for one thousand children who have never seen either would certainly make a Merry Christmas in Southern Korea.

Kwangju, Korea.

DO YOU KNOW?

1. What is the real question at issue in the Balkan War?
2. Who acted the parts of David and Goliath, and who were David's big brothers?
3. Why the Chinese character is especially suited to Presbyterianism?
4. Who Mr. C. T. Wang is?
5. What happened to Mr. Sung's hair, and why?
6. If the work of Foreign Missions pays?
7. Who was a "dear little old maid?"
8. Who was presented a medal for services during the recent famine in China.
9. What six petitions in prayer were used by a farm hand who once hated the Gospel?
10. That our Lucbo Station has a "city clock"?

THE PASSING OF THE "UNSPEAKABLE TURK"

Can it be that at last, after four hundred and sixty years of cruelties unspeakable, inspired by religious fanaticism; of butcheries and massacres of men, women and children by the millions; of the denial of all religious rights and privileges to the inhabitants of the Christian countries over which the Turk has held dominion in Europe, his day of reckoning has come. Is it possible that now at last he is to be driven back across the Bosphoros and confined to such opportunities as he may find among his Asiatic dependencies for the exercise of his characteristic cruelty.

Events of momentous import have been following each other with such stupefying rapidity that one hesitates to express an opinion on the situation which, before it can see the light a month hence, may either be falsified by other unforseen happenings or, if verified, may seem to be hopelessly out of date. It seems to be beyond question, however, that the end of Turkish rule in Europe has come. The European Powers, which announced at the beginning of the war on October 18th that they would not suffer any taking away of territory from the Turkish Empire as the result of war, find themselves in no position at present to insist upon that decision of theirs. The four Balkan states standing together with an army of a half million of men, which has shown itself inferior in fighting capacity to no other army of modern times, and flushed with victory, are themselves in a position to have an influential voice in determining what shall or shall not be done with Turkey and her territory as the result of their victory. We sincerely hope that they will stand together unitedly and agree to no solution of the problem that leaves Turkey any longer as a governing power in Europe.

Now is a good time to read sympathetically Tennyson's sonnet on "Montenegro," which we published in the January SURVEY. This was the little David that threw the first stone at the Turkish Goliath, which stunned, if it did not slay him, and which was followed by a fusillade of stones thrown by David's bigger brothers standing on the surrounding Balkan hills, as the result of which he lies bruised and bleeding and calling piteously for help.

The most illuminating discussion of the question in its religious aspects which we have seen is found in an article published by Mr. Wm. T. Ellis in *The Continent*. Mr. Ellis, who has recently visited in that part of the world, seems to make it clear that the real cause of the war is the oppression of the Christians in Turkey by their Moslem rulers. The Christians in Turkey and in Macedonia and in the other Balkan states are all members of the Orthodox Greek Church. Speaking of these, Mr. Ellis says:

"Now these are not advanced and educated Christians, according to our modern western standards. Yet their loyalty to the emblem and to the name and to the Lord of our faith is none the less sublime, and scarcely to be matched in the western world.

"For centuries the cry of the persecuted Christians has arisen day and night from some part of this region which is saturated with the blood of martyrs. The persecution and oppression which the Christians in Macedonia have suffered are a sufficient occasion for a Christian war, if occasion for such a war may be justified. The real cause is religious. The eyes of these people are fixed on Constantinople, even more than on Jerusalem, and they dream the old dream of the return of the Cross to the ancient church of St. Sophia in the city that was long capital of the Holy Roman Empire. Western Protestantism has nothing to match this devotion by great political units to a religious ideal.

"The religious ardor that flames through all the peoples of the Balkans is expressed by the dispatches of the three allied kings in acknowledging King George's message that the Greeks had crossed the frontier.

"King Ferdinand of Bulgaria said: 'Filled with a sentiment of sublime, reciprocal, and mutual confidence, our peoples, brothers in the faith, unite in a sacred agreement and ask the Almighty Defender of the rights of the weak and the Protector of the oppressed to grant the fervent prayers that ascend to his throne from the four allied nations to the God of battles to crown with success the joint efforts of our arms for the triumph of the doubly righteous cause of faith and liberty.'

"King Nicholas of Montenegro telegraphed: 'Our cordial greetings and most sincere wishes

for the victory of the worthy descendants of Themistocles and Miltiades! May God bless our efforts for our sacred cause.'

"King Peter of Servia sent the following message: 'Trusting in God that the forces of the Balkan States, united in religion and led by the traditional sentiment of their peoples, will triumph in their generous work. I hail with confidence the commencement of our joint action and wish complete success for the valiant Greek army.'

"The issue has been joined between the Cresent and the Cross. The sympathies of Christendom are with the allies. Nevertheless, the prayer for peace should be the passion of the hour."

That no help may come to the Turk in his hour of dire need, however piteously he may plead, is our sincere and fervent prayer. Mr. Noel Buxton, of England, has written a book, "The Turk in Europe," in which he makes it very clear that the Turk is not qualified to rule over Christian peoples. Says Mr. Buxton:

"His fatalism, his view of women, his domineering spirit vitiate his power to rule * * * there might be hope of reform if the Moslem were not invincibly attached to his ascendency, to the fundamental principle that as against the Mohammedan the Christians have not equal rights. To him they are *rayah—i. e.*, cattle. This claim vitiates all the promises of equality with which Europe has allowed itself to be put off. There is no cause for wonder in this, but only in the fact that, after so long an experience, there should be Europeans who thought it worth while to extract the promises. The laws of Turkey are on European lines, but in practice the Turk is above the law. Murder, rape, kidnapping, land-grabbing, go unpunished day after day."

We are glad that the Balkan states were so successful in taking snap judgment on the European Powers who have so long maintained the Turk in Europe, because they considered him a necessary factor in maintaining the balance of powers among themselves, and who were planning to keep him there still longer for the same reason. May he never again be placed in a position where he can perpetrate with impunity the crimes against humanity and civilization which have been the outstanding feature of his four hundred and sixty years of European residence.

PUT YOURSELF IN HIS PLACE

D. OFFEN.

What would you say if the negro knew
A certain cure for every grief?
What would you say if he held from you
The healing balm that would give relief?

What if you prayed to gods of stone,
And the Chinese worshipp'd the God of Light,
Nor heeded your wounded spirit's groan
As you dwelt with Despair in shades of night!

What if God had reveal'd His Love Divine
To the Hindu peasant, whilst you, in vain
Knelt with your burden at Krishna's shrine
And pray'd to deaf ears for release from pain!

Are you free from blame—who linger here
With God's love message, whilst others die
With no word of hope their hearts to cheer,
No ray of light in their clouded sky?

Then speed away ere the day is past
With news of love to the lands of woe:
Set the captives free, break the bands of caste;
The Master is calling. Who will go?
—*Selected.*

OUR RETURN TRIP TO SUCHIEN

MRS. B. C. PATTERSON.

I FEEL sure that our many friends will be glad to hear something of our return journey.

To Shanghai was very pleasant. The typhons and sea sickness fade from our memories after the journey is through. From Shanghai to Chinkiang was made in six hours, on a comfortable tram with pleasant companions.

At Chinkiang our Chinese life began in earnest. We ate Chinese food while there, as being just out from home we had no cooking arrangements.

Our next stage to Tsingkiang Pu is by steam launch. This journey is often pleasant, but this time our cabin had been recently varnished with native varnish, which is similar to poison ivy. We supposed it was native oil, but by the next morning we knew.

My face, in two days' time, was swollen beyond recognition, and a burning eruption developed almost over the entire body.

We were warmly welcomed at Tsingkiang Pu by our missionary friends. At this point we change to house-boats. After travelling one half day up the canal, we came to locks. These we found closed!! as water was low above. Mr. Patterson had to go across country, engage a boat above the locks, then transfer us and the baggage, all of which accomplished by nightfall, with a great deal of worry and no little expense.

I was much amused at Mr. Patterson's cheerfulness.

With my face three times its natural size, eyes barely open—he felt his empty pocket-book and said: "Well, according to the Chinese proverb, 'I am a happy man,' no money and an ugly wife."

The boat we got, and the only one to be had, was full of rats; as they jumped about, they seemed as large as cats.

The boat leaked so that twice daily fifty large buckets full of water were baled out each time.

Our God always tempers suffering with mercy, so He gave us favorable winds, and we spent only three days on the boat, and one of those was Sunday, so we only traveled two.

This boat had recently been in a robbery. The owner and his wife were both killed, and the boat was full of bullet holes.

Physician's Residence, Suchien, China.

As we arrived at Suchien the old mother was sitting on the bank crying as only a Chinese woman can.

The poverty, sickness, suffering and despair remain the same but we do notice fewer beggars.

The new flag is quite pretty. It has five stripes—red, yellow, blue, white and black. One sees it just about as often turned upside down, through ignorance, I suppose.

A great many still have their queues. Our city is quiet, but the country around us is not. No one with any money is safe.

The Hospital at Suchien.

But the missionary work goes on. There is much to encourage. Even to us one of the most striking impressions is the multitudes of people. Famines and calamities show no diminution.

It is very dry, so wheat is not doing well. The summer's crops have been good.

In all this turmoil our only consolation is—there is One who ruleth, and who makes no mistakes.

Suchien, China, October 25, 1912.

View from Suchien Hospital Window. Boys' boarding school in the foreground. The city and old bed of Yellow River in the distance.

The hospital staff at Suchien.

THE SECOND MILE

"And whosoever shall compel thee to go a mile go with him twain."—*Matt.* 5:41.

Stern Duty said, "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but meanwhile,
My heart grew soft with help bestowed.

Then Love said, "Go another mile,"
I went, and Duty spoke no more.
But Love arose and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey,
Love comes, and whatsoe'er befalls,
We're glad to help another day.

The second mile we walked with joy;
Heaven's peace goes with us on the road,
So let us all our powers employ
To help our brother bear life's load.

—Stephen Moore, in *The Watchman.*

A JAPANESE STATESMAN'S VIEW OF CHRISTIANITY IN JAPAN

COUNT SHEGENOBU OKUMA

IN JAPAN, as in the West, it is an era of inward struggle, of restlessness, of testing the teachings and ideals of the past. But we Japanese for the past generation have been so absorbed in the struggle for existence, both individually and nationally, that we have hardly had time to attend to the interests of the higher life. We have attempted to master centuries of Western development in a few decades. But although we have paid too little attention to the problems of religion, we have not been uninfluenced by religious ideals. For example, although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity had poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization. Most of all, the English language and literature so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. Even our lighter literature, such as fiction and the newspapers, betray the influence of Anglo-Saxon and German literature and personalities. Not a few ideals in Japan which are supposed to have been derived from Chinese literature are in reality due to European literature. The Chinese influence may still supply the forms, but the soul has come from Christianity. Japanese law today is more closely related to Europe than to China. This is noticeably true in the case of our revised law codes, for although our social structure still revolves around the family, yet *our laws are increasingly recognizing the sacredness and worth of the individual, which is pre-eminently a Christian ideal.*

A few years ago anxious souls feared that all religious faith was about to be engulfed by the waves of doubt and criticism. Some German scholars think that they have killed religion, and that it only awaits burial. Even in England not a few persons consider religion to be very ill, but a diagnosis shows that only the forms, the wrappings of religion, have been broken, while its life and transforming power are unimpaired: for the religious sentiment, the bond between God and man, is imbedded in human nature beyond the power of criticism to destroy it. Indeed, is it not true in religion as in biology, that the envelope of the germ must be cast off before the life at the center can burst out and grow and propagate itself? Despite all the progress of biological research and evolutionary philosophy, men are no nearer understanding the mystery of life itself. So in the universe I believe that the Ultimate, the source of life and power, is greater than man can define or conceive. Is it not what in religion we call God, the heart of all being?

It is an inspiring thought that the true religious ideals and experience of all races and peoples are bound to persist and to form in time one noble and comprehensive whole. As in biological evolution, so in religion, the law of the survival of the fittest is operating. The true and the good will persist, and the non-essential and false and ephemeral will be left behind. As I read history, it seems to me that all the religious controversies and wars have been about non-essentials. The races are at bottom one, and truth is one. The fact of the power and worth of religion is admitted by all: it is about the explanation of the fact that men debate so fiercely. There is an interchange of ideas to-day between East and West like the waves of electricity sent forth by the wireless telegraph, which no national boundaries can hem in. We can take courage as we approach nearer and nearer to the era of

religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes, the kingdom of God will be here.

The consciousness of immortality, of our relation to the unseen powers of the spiritual world, is ineradicable and universal. It is as foolish to talk of the religious sense being extirpated as of man's appetite for food being destroyed. Man always has stretched out, and always will, after the infinite and the eternal. It is our task to purify and elevate the vital and permanent elements in the religious and moral life of all lands. I firmly believe that we shall pierce through the dark doubts and perplexities of to-day and come out into the dawn of a great unification of religious leading to the fraternity of all races and faiths.

If I may presume to speak more directly of Christianity, I would say that not a little of Christ's teaching and of the miraculous in His life ought to be made subordinate and optional. It is unreasonable to expect highly educated modern Orientals to accept the whole body of Christian teaching even in the Gospel. The controversy whether Christ was God or man is to me irrelevant. What I want is to know about his central teachings: to come into contact with his superlative character and to understand his strange power to draw and inspire men. His miracles and his metaphysical nature are by-paths: the main road is his character and his principles of love and service and brotherhood.

It may seem presumptuous, but I cannot doubt that Japan is destined to affect all the backward countries of Asia. Rome conquered by the sword; Japan will conquer by ideas. Just as Christianity was expanded and shaped by the thought and organization of the Roman Empire, so it must be affected if it is naturalized in Japan. And just as Christianity influenced northern Europe by way of Rome, so should Christianity influence Asia by way of Japan. We have already been, in a large degree, subdued by European ideals, and it is for us to mediate them now to China and other neighboring countries. Many influences conspired to bring about the Chinese Revolution, but not the least was the influence of European thought mediated to China by Japan through her printing presses and school teachers, and through the thousands of Chinese students who have thronged to Tokyo. In saying these things I am not moved by narrow nationalism, but by a true regard for the welfare of other nations and races. I am only anxious that Japan should do her part well in the great drama now being played.

Japan received Buddhism and Confucianism from India, China, and Korea, and under their influence she declined. But under the impact of Western Christianized thought, Japan has revived. China and India also have pined under the old faiths. It is clear that their only hope is to follow the example of Japan and welcome Western thought. Despite her loss of independence, Korea is really fortunate in having been swept by Japan into the fresh stream of Western thought and institutions. Japan's salvation from ancient times has been in welcoming and absorbing foreign ideals and faiths. Other Asiatic countries must do likewise.

The future calls us to still greater things. It is a temptation for an old man like me, or for a nation to keep looking backward. We must strive to forget the past, to put away our pride, and press toward the future. Japan is now in the main current of the world's life. She is bound to become an active factor in it, and at this juncture Christianity must strive to adapt itself to the actual present needs of Japan, must keep pace with the nation's growth, and must help to guide her in this time of stress and transition. I earnestly hope that all branches of Christianity may get into closer co-operation, and may together tackle the great problems before them.

As an educator, I am concerned about the moral education of our youth. Intellectual education by itself has high moral

value, but it is not enough. Unfortunately the ethical instruction given according to the direction of the Department of Education is shallow—it urges patriotism and loyalty without giving a reasonable and fundamental motive for them. It is not thorough-going. At the same time it is too abstract. Youth needs practical, concrete morality and inspiration by contact with noble, unselfish teachers. Of course it is impossible to introduce religion formally into the schools, but outside of school, religion should have free play and be presented earnestly by intelligent exponents, for religion is an indispensible factor in complete manhood.

A JAPANESE CHRISTIAN LAYMAN

IN *Kaitakusha* (The Pioneer), organ of the Japanese Y. M. C. A., Mr. Galen Fisher gives some account of the president of the Tokyo Y. M. C. A., the Hon. Soroku Ebara. Mr. Ebara has been recently elevated to the House of Peers, but since the beginning of parliamentary government in Japan, in 1890, has represented his native district of Numadzu in the Second Chamber. He is now also a member of the Imperial Educational Council, his career as an educationalist running far back to a period anterior to the Restoration of 1868, when he founded at Namadzu the first modern military school in the country. For years he has been head of the Azabu Middle School in Tokyo, for he believes his life task to be the instruction of boys, especially of those in their teens. "Rain or shine he is at the school every day by eight o'clock. While the school is not known as a Christian institution, Mr. Ebara's daily chapel talks permeate it with Christian influence."

In his younger days (he is now over seventy years) he was wont to walk to all parts of his native province on preaching tours, reaching all classes with the message. At present he is constantly in demand for speaking in churches, Sunday School conventions, to graduating classes in Christian schools, for temperance and peace propaganda—the last in spite of the fact that in the Revolution of 1868 he commanded a regiment in the army of the Shogunate. His addresses, all written out carefully beforehand, are yet alive with thrilling anecdotes drawn from an immense experience and a deep knowledge of men and life. He is thoroughly democratic in spirit and though entitled to travel as a peer with a first class "white ticket" on the railways, is often seen in third class compartments with the common people of the "red ticket class." At a supper given by the Tokyo Y. M. C. A. to celebrate his elevation to the peerage, he told how, on one occasion, he entered a train with a number of M. P.'s:

> "They all rode first class while I got into the third. At Shizuoka, as we all got off, I noticed with just a flutter of jealousy that there were twenty policemen lined up to welcome the members of the first class while I was left unnoticed. One man was shown particular attention and I said to myself, 'That's because he's a relative of so and so.' But later I learned that the police had been detailed to arrest him on a charge of taking bribes, and I reflected that it was better to ride on a red ticket with a white heart than on a white ticket with a red uniform of a convict at the end of the journey."

UNITARIANISM AND MISSIONS

THE *Christian Register,* organ of American Unitarianism, publishes two articles by the Rev. Mr. Sunderland, a Unitarian minister, contrasting the intense foreign missionary activity of American Christians with the almost entire absence of such activities in his own connection. American Unitarians have, it seems, one representative in Japan and disburse something over $1,000 in this enterprise. That is all. They have no Foreign Missionary Society, no Women's Foreign Missionary Society, none for young people. They are, according to Mr. Sunderland, doing nothing to train the young people in their Sunday schools in missionary interests, have neither courses nor lectures on missions in their seminaries, have no students in colleges or theological schools preparing to go to foreign fields. Their clubs and other organizations of men never consider the question of foreign missions; their ministers never preach on foreign missions; their churches never take up missionary collections; not even once a year. There is no Unitarian missionary periodical, little—if any—foreign missionary literature.

This sterility and provincialism cannot, affirms the writer, be excused on the ground that Unitarianism is a young denomination: it is no longer such. Nor on the ground that its energies are too exclusively occupied with home work: Christian churches are doing far more home work. Nor on the ground that it is a small body: one single Friends' church has sent forty-three missionaries to the foreign field. The failure to enter on mission work is interpreted by evangelical Christians to mean that Unitarianism, while able to a certain extent to disintegrate other religious bodies, has no creative Christian vitality. As a matter of fact, it cannot even provide men for its own ministry. The president of a Unitarian theological school in Pennsylvania declares that not a single one of the twenty-one students in his care comes from a Unitarian home.

"What Unitarianism wants," continues Mr. Sunderland, "is the spirit of Paul. Nothing else can save it." But is it possible to have the spirit of Paul without the belief of Paul, the hopes of Paul, the certainties of Paul's convictions concerning the divinity of Jesus, His redemptive work, His risen glory, His hourly cooperation with His disciples in heathen lands?

INTERCESSION

REV. ROBERT F. HORTON, D. D.

INTERCESSION is the crux of prayer; but it is also its crown. For while the other parts of prayer, adoration, meditation, confession, faith, surrender, petitions, thanksgiving, are principally subjective, and may be said to find their fulfilment in the effect in the soul that prays, intercession carries us out into the objective realities of other lives, the world, and God. Here the demand is for a sheer faith in Divine Power.

While, therefore, all parts of prayer are difficult and important, intercession is at once the most difficult and the most important. If we fail in this, we never reach the heights. If we succeed in this, all the rest follows as a matter of course.

It is not a little curious that William Law in treating of intercession, Chapter XXI of the "Serious Call," confines himself exclusively to the subjective effect of this kind of prayer, and hardly refers to the actual work accomplished in others and in the world by it. "Be daily on your knees, in a solemn, deliberate performance of this devotion, praying for others in such forms, with such length, importunity, and earnestness, as you use

for yourself; and you will find all little ill-natured passions die away, your heart grow great and generous, delighting in the common happiness of others, as you used only to delight in your own." And he summed up "the many and great advantages of intercession" thus: "You have seen what a divine friendship it must needs beget amongst Christians; how dear it would render all relations and neighbors to one another; how it tends to make clergymen, masters, and parents exemplary and perfect in all the duties of their station; how certainly it destroys all envy, spite, and ill-natured passions; how speedily it reconciles all differences; and with what a piercing light it discovers to a man the true state of his heart." This chapter is worth reading for the character sketches of Ouranius and Susurrus, but it does not convey us beyond the subjective value of intercession. Law is thinking only of the charity and other kindred sentiments which steal into our hearts when we pray for others.

But the real value of intercession, the distinctive value, as compared with the other parts of prayer, is that by it actual good is accomplished in the world, and for others, quite apart from ourselves. Now it is this value which in our day requires justification and defense. I spoke to a very able man the other day on prayer. He said that he could quite follow the argument that prayer produces on the mind that prays certain great and salutary effects. He could also see, in the light of modern investigations into telepathy, that our prayers might affect other minds, even at a distance, for all human souls are evidently connected by subtle, invisible ties which may be the means of intercommunication. But what he could not see was how our prayer could affect the Order of Nature, or alter any outward events which are not the product of human thought or will. Granting that God is omnipotent and wise and the full expression of love, it seemed as undesirable as it was impossible that our prayers should affect his actions. Thus my friend would, on a kind of principle, exclude intercession from prayer. For it must be evident that in order to exercise intercession, one must believe firmly three things, which this kind of objective denies:

1. That God is so far free and uncommitted that he can be influenced by our requests.

2. That God is willing to allow our requests to influence him.

3. That the answer to our requests may be beneficial in the great Order which he has ordained.

Now if I can show that these three things are credible, and true, the reader will have a solid ground for intercession, and will betake himself to this part of devotion. If, on the other hand, doubt remains upon these points, intercession will be languid, heartless, and may even drop out of prayer altogether.

These three things, however, become clear as soon as we take a large enough view of God. God is not only the Infinite Spirit that is responsible for our personalities, the One who holds together all souls, makes the solidarity of man, but far before and above the episode of humanity in the universe, God is the one creative Intelligence, that makes a universe, matter as well as spirit, the sidereal immensities as well as the solar system.

In our investigations into nature, the minutest as well as the vastest facts, we find that the intelligence is omnipresent, and always operative. It is present in our own bodies, all unconscious to us, when the vital force hurries to the healing of a wound; it is present in a plant, when its exquisite ingenuity employs the visits of insects for the fertilization; it is present in the law which holds the planet in its course, and in the atmosphere which diffuses and tempers the fiery heat of the sun for us. Everywhere and always that master power of intelligence is at work. The universe is a result. Every corner of the universe, every detail, is as much pervaded, and impelled, and directed by that one Spirit, as the whole. In thinking of the one God, time and space must be alike

neglected. That infinite Intelligence is. That infinite Intelligence works throughout all things, as much in the infinitesimal as in the infinite. Moving through all, sustaining all, God is perfectly free. He is not under the laws of his creation; they are only the expression of his settled will in the management of it. If we are free to act in our minute sphere, far more is he in his infinite sphere.

But when the infinite Intelligence produced finite intelligence, not unlike his own, and gave them their sphere of action, and set before them the possibilities of their limited freedom, he must, from the first, have allowed for their freedom. That is to say, it must have been the law established in the making of man, that man's free will should operate upon God, and that the course of the universe should be affected within the limits which God has determined, by the action of all human wills. This is a fact sufficiently obvious in the modifications which human activity has effected on the surface of the planet.

But this means that when a heart goes out to the infinite Spirit of God in prayer, an actual force is exerted, for which God makes allowance, to which he can give effect, which he expects and welcomes as a contribution to the activity in which he is engaged. He made us free to act in order that we might act with him. He counts our prayers a part of the sum total of energies.

If, therefore, an effectual fervent prayer of a righteous man produces rain or stops it, if it directs healing powers to a diseased person if it brings aid and comfort, faith, deliverance, to another soul, that is no violation of the Divine Order; it is only a determination of certain forces in the general working of that Order by the exercise of a power which God himself has made and allowed for. If the prayer energy exerted by the soul is in itself good, it tells beneficially; it controls, it alters events, it actually works, by virtue of the principle which is implied in the Divine Being when he makes human beings in his own image.—*The Student World.*

UP MOODUNGSAN

WM. P. PARKER.

THREE miles east of Kwangju is one of the most majestic mountains in southern Korea, Moodungsan, mountain-without-a-rival, as its name means. On the sides of this mountain is a Buddhist temple to which the Kwangju missionaries take an annual picnic, for it is a most beautiful trip and worth coming to Korea to take. In July I had the pleasure of going not only to the temple, but up the steep slope of the grand sentinal itself. Mr. Talmage, Mr. Newland and I left the crowd at the temple after dinner and started up about three o'clock. We took a trail straight to the top as we were in a hurry; and had almost a perpendicular climb in places. Over the sides of the mountain in places are great numbers of boulders, the size of box-cars down, having the appearance of pebbles at a distance, but reminding one of the pictures of the pyramids at hand, and in going up these, as we did a large part of the way, we felt as if we might be climbing a monument to some Pharoah. The sun was hot that day in spite of a little haze, and we longed more than once for the good cool water we had left at our lunch grounds, but my companions were anything but slothful, and kept at a brisk walk, except now and then to catch their breath, tumbling down rocks behind them more than once, and slipping at times on the smooth surface. I never saw a more reckless climber than Mr. Talmage, but I was not used to Korean methods of doing things, and, as no accidents happened, we only made the better time. We kept seeing blue sky ahead, and at last came out upon what Mr. Newland and I thought would be the summit; but wonderous to behold, the mountain seemed to still re-

main before us, or at least another one as large piled up on the first. We had to go down across a regular meadow covered with a luxuriant growth of grass, coarse, somewhat like broomsedge, which the natives use for fuel. This is a very important product, and is used extensively in place of wood. As we looked across the wide expanse of green we realized, as Mr. Talmage said, that God had indeed been good to these people in providing for them.

The hardest part of our journey remained, for no more boulders for steps presented themselves, and we had to go through the undergrowth, but at last we reached the final rocks, standing out as three separate caps, and almost inaccessible, in places being sheer precipices. We climbed all three, and on one found a straw-bed which showed recent use, but did not get its history. No one has a dwelling that high up; perhaps someone was using it for the coolness in the summer. A wall had been built up to widen the area, and this wall showed great age. Mr. Newland's teacher said that the captain of the insurrectionists slept there during the rebellion. On the highest point the Japanese have erected a surveying signal, as they have elsewhere over the country, for they are doing extensive work in getting a correct contour of their possessions. Sixty miles away we could barely make out the sea; had it been clear we could have gotten a good view of the ocean on three sides. The country spread out in a panorama before us, and we could see what a rugged country Korea really was. It reminded me of the raised maps they used to use in physical geography.

After a short rest we started back down, taking a different route, however. Mr. Talmage knew the mountain and found without very much difficulty a thing that rejoiced out hearts beyond measure—a spring, cold and sparkling. It is claimed by the natives that the water from one of Moodungsan's springs has great healing power; as we drank draught after draught of the refreshing liquid, we could well believe that we had come to healing waters. The rest of the way down we gathered wild flowers, getting a big armful apiece, which we had trouble carrying over the pass, but for our labor we felt fully repaid by the admiration of all Kwanju. There was dogwood, a species of bay, wild lilac, and many flowers familiar or similar to beauties at home.

The trip up Moodungsan is one not to be forgotten, having the same significance as a climb up one of the peaks of the Old North State. It brings one close to home again, and makes one forget the separation of the mighty ocean. God has given us a beautiful land to labor in, a land full of promise, and a people ready for the good news. We cannot be too thankful for this great blessing.

FOREIGN MISSION TREASURER'S REPORT

Receipts for December, 1912

SPECIALS			$ 392 89
REGULAR			
Debt Fund		$ 2,743 41	
Current Funds		33,143 29	35,886 70
Total Receipts for December, 1912			36,279 59
Receipts for December, 1911			41,703 55
Loss for December, 1912			5,423 96
Receipts including legacies from April 1, 1912 to December 31, 1912			278,630 50
Receipts for corresponding period last year			285,754 39
Loss for fiscal year			7,123 89
BANK BALANCES			
Special account credit in bank			1,600 51
Regular account overdraft			4,454 68
LIABILITIES			
Due Missions to December 31, 1912		42,983 88	
Bills payable—			
Borrowed money	$ 88,052 00		
Accepted drafts of Mission Treasurers	71,128 66		
		159,180 66	
Overdraft in bank		4,454 68	
			206,619 22
Less Advance Payments to Missions			9,412 63
Net Liabilities December 31, 1912			$197,206 59

The months of January, February and March of each year are critical ones, for our experience in the past has been that a very large proportion of our entire year's receipts come to us during these three months. In fact, a large amount of money due in February is held back until March, consequently we can never know our exact financial condition until March 31st, which is the last day of our fiscal year. Our receipts for March, 1912, were $116,660, which amount was nearly one-fourth of our total receipts for the entire year

As the demands on our treasury are very heavy, it is hoped that all treasurers of churches, societies, and other organizations will remit promptly all funds coming into their hands designated for our work.

Respectfully submitted.

W. H. RAYMOND,
Treasurer.

Nashville, Tenn., January 10, 1913.

BOOK REVIEWS

Human Progress Through Missions, Jas. L. Barton, D. D.; 12 mo., cloth, 96 pages. Fleming H. Revell Company, New York City.

In this little book the author has done the cause of missions a great service in showing how the missionary work has incidentally promoted human progress through many other channels than those that are directly religious. He proposes to show the far-reaching and fundamental influence of the modern missionary movement as it affects various sciences, commerce, industries, sanitation, social order, national life, morals, general intelligence, and religion. The book will be found valuable by laymen who desire to have in brief and compact form material that they can use in conducting missionary services and in platform presentations of the mission cause. It is a book that will appeal especially to business men, and we cordially commend it to our readers as meeting a special need at the present time.

China Mission Year Book. Third Year, 1912. Edited by the Rev. G. H. Bondfield. C. L. S. $2.20.

The thanks of all interested in "things Chinese" especially in "the Christian movement in China" are due to the editor of this Year Book, and to those who have contributed articles, for the valuable work which they have done. The Year Book is indispensable to all who wish to be up-to-date in their information. A careful reading of its pages should give one an intelligent grasp of the present conditions and prospects of the missionary propaganda in China. Though dealing mainly with Protestant Societies we have in Chapter xxxi, a Table of Roman Catholic Mission Statistics and some of their recent publications. The number of Christians in connection with that Church in China for the year 1912 is given as 1,363,697—an increase of 83,645 for the year, or about six per cent. The number of Protestant Christians given in the table of statistics based on the 1910 Mission reports is 324,890, an increase of 37,081 or eleven per cent. over the previous year. Thus the total number of Christians in China stands now at 1,688,587.

Though the Year Book deals mainly with missions and mission work, there are many articles of special interest to the general reader, such as those on:—The Population of China, Hongkong University, Chinese Press, Documents of the Revolution, List of Officials in the Republican Government, Recently issued Books and Magazine Articles on China and the Chinese, Plague Conference, Famine Relief, etc.

Bishop Bashford opens with a valuable general survey for 1911. Dr. Fong See and Mr. Sheldon Ridge have done excellent work in their contributions on "The Revolution" and "Recent Government Changes and National Movements."

Practically all phases of mission work are dealt with, language study, evangelistic, educational, medical, and philanthropic work, the preparation and distribution of literature, hymnology, the development of church organization, Sunday-school and Y. M. C. A. work, union and federation, etc.

We would draw especial attention to the editor's contribution on mission reports and statistics, and would heartily support his appeal for greater accuracy and promptness in drawing up mission statistics, and placing the results in the editor's hands. The valuable table of statistics in the appendix should be carefully studied by all, and the lessons it teaches pondered. The list shows that there are about one hundred different organizations at work in connection with Protestant Christian Missions in China. Whilst it is a cause for thankfulness that so many workers from different lands and different sections of the church are sharing in the work of planting Christianity in China, yet on the other hand, one is impressed with the wisdom of drawing these units of the Christian army into closer union and federation for more effective service and so to better prepare the way for a united Christian Church in China.

The fact that such a valuable contribution of mission work as the present hand-book has been possible by united effort is an evidence of what can be done along union lines. We are glad to see that the Year Book has now gone into a second edition. E. B.

The Christian Movement in Japan. Tenth annual issue. 1912. Editor, John Lincoln Dearing.

We commend this work to all students of missions and especially to those interested in mission progress in Japan. Thoroughly good work has been done by the editor and those associated with him in the work. Like the China Mission Year Book reviewed above—to which it stands in close relation—it covers a wide range of subjects. Dr. Greene's general survey is both comprehensive and illuminating. The article on Christian Education by Dr. Schneder not only gives us the present position of mission educational work in Japan, but shows clearly the lines along which future development should proceed. All educationists in China should study this article. Mr. Fulton's contribution on "The Distribution of Christian Forces" shows that good progress is being made in co-operation and federation—students of missions and workers in the home lands also, may learn much from the facts stated in this suggestive paper.

On page 431 we have the Eleventh Report of the Conference of Federated Missions in Japan. The Japanese missions in this direction are distinctly better organized than the missions are in China, where at present there is no permanent executive to link the various units into a National Federation.

The statistical tables are full, but the totals are not so clearly stated as in the China Mission Year Book. Protestant converts, 83,638; Roman Catholic, 66,689; Greek Church, 32,246—making a grand total of 182,573. E. B.

PROGRAMS FOR THE MONTHLY MEETINGS

ARRANGED BY MISS MARGARET McNEILLY.

SENIOR PROGRAM FOR FEBRUARY, 1913.

Topic—North Kiangsu

Theme—"Witness-Bearing."

Scripture Reading—Acts 1: 8 and 22: Luke 24: 46-48. John 2: 27. I. Peter 5: 1.
Hymn—Jesus and Shall It Ever Be.
Prayer—(a) For more witnesses for Christ.
(b) For a greater willingness to serve.
(c) For guidance for all witnesses.
(d) That each Christian at home and abroad may become a witness-bearer for Christ.
(e) For an especial blessing on the North Kiangsu work and workers.
(f) For the lifting of the Foreign Mission debt.
Solo—Selected.
Story—Pastor Hsi.
Topical—Notes from China.
Meetings for Prayer.
The Education of China's Daughters.
Chain of Prayer.
Hymn—Selected.
Minutes.
Roll Call—Answer with a verse on "witness-bearing."
Business.
Close with the Mizpah Benediction.

Suggestions.

For the devotional service let the leader give out the references, and make a short talk on "Witness-Bearing;" then call for the verses. Additional verses may be found, so that each member may take a part.

Instead of the report of the reporter for the month, try a question match. Announce some time before your meeting that you are going to use the questions, "Do You Know," in the February Survey. Every woman will have to read her Survey before her meeting if she wishes to "remain standing."

The Program may be supplemented with articles from the February Survey.

JUNIOR PROGRAM FOR FEBRUARY, 1913.

Topic—More About China.

Song—There Are Lands Far Away.
Scripture Reading—Acrostic—China.
Prayer—For the children of China.
For the children at home.
For the children's Mission Bands.
Minutes.
Roll Call—Answer with a verse of Scripture on "love."
Business.

Questions.

1. Describe the Chinese house.
2. At what age do the children go to school? What do they do?
3. What various kinds of work do the girls do?
4. What reasons do they give for boring their ears?
5. What reasons do they give for binding their feet?
6. Is that the real reason? What is it?
7. Tell how the Emperor Kwang Hsu studied? What really opened his eyes?
8. Who opened the first girls' school?
9. What is there for us to do?

Stories—Gilt Edge Bits of China. The Pig's Story.
Recitation—Little Workers.
Close with twenty-third Psalm recited in concert.

Suggestions.

For the Scripture Reading, cut out large letters spelling CHINA; let each child who is to recite a verse be given the letter with which her verse begins. Let her then come forward and recite the verse, holding the letter up. When the verses are finished, the word CHINA will be spelled. The leader could put the acrostic on a blackboard, and let the whole society read the verses in unison.

Cut the "Gilt Edge Bits of China" apart, and given one part to each child, then let them impersonate the characters.

Bring before the children again the Foreign Mission debt, and ask that each do his or her share toward lifting it. Pray especially for it.

How did our Lord first gather his disciples? By calling them to leave all and follow him. How does he get his followers to-day? By a like challenge to a venturing discipleship. He asks us to follow him, as he asked Andrew and Peter, Matthew at his tax booth, and the rest whom he honored by associating them with his life and work. Not all of them did he suffer to become his immediate associates. Mary and Martha and Lazarus stayed in their Bethany home. The cured lunatic of Gadara was sent to testify among his own people. But true discipleship meant always a new allegiance.

Loyalty to one's church is not sectarianism. It is simply devotion to one's own. It is appreciation of that which is distinctive. The denomination which appreciates its own position and tenets and faithfully upholds them is not necessarily opposed to others or incapable of appreciating their good things. In fact, those who are intelligently loyal are in better position to understand and sympathize with others.—*The Presbyterian of the South.*

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
Rev. Henry H. Sweets, D. D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

THE POOR WIDOW

DR. W. A. WRIGHT.

MANY people said she was foolish and knew nothing about business. But Jesus did not.

(1) It was not a legal requirement. The temple tribute was paid only by adult males; it was not required of her.

(2) It was not an act of tithing. She gave ALL, and felt that all was too small an expression of her love.

(3) Her gift was voluntary and unconstrained. The court of the women, where the treasury was located, had thirteen chests; seven for specific purposes, and six for heart-offerings. Her gift was of the latter kind, an expression of heart-obligation. No doubt she came secretly and put in her gift; it was so small.

Consecration is measured not by what we give, but by what we withhold; not by "how much money I give to God, but how much of God's money I use on myself." The human observer notices the size of the gift; but the Divine Observer notices the size of the *giver.* We note those who make great *gifts;* God notices those who make great *sacrifices.* Some teach that the poor are exempt; that only the rich should give largely. Benevolence is not a sort of economic leveling, but a heart fellowship with Jesus. To excuse the poor from giving would be like excusing them from eating. To him who loves no deprivation is so painful as the lack of opportunity to express it. The blessing of giving, which Jesus said was greater than that of receiving, is not one of which the poor should be deprived. Let the rich rob themselves of it, if they will; but the poor have never foregone the luxury of giving.

MEN FOR THE MINISTRY

IN ANSWER to the question "What are your views as to the kind of men needed for the ministry in this modern age?" the Rev. Henry Collin Minton, D. D., of Trenton, N. J., said: "Men of personal religious conviction, born of experience; men of broad sympathies; educated and intelligent men; ready to translate their faith into service; virile and humanly consecrated; not sour, not haughtily holy; in a word, asking 'to minister, not to be ministered unto.'"

In answer to the question, "What are your views as to the best methods of procuring recruits for the ministry in adequate numbers and of high attainments to meet the needs of the present age?" he replied: "Get at the head source, that is, the home; reach the high schools, if possible; pastoral appeal and pastoral influence; personal counsel with students; let the Church feel the existing conditions and then, pray the Lord of the harvest."

THE DIVINE COMMAND AND OUR ABILITY TO MEET IT

REV. P. B. HILL.

"WITHHOLD not good from them to whom it is due, when it is in the power of thy hand to do it."—Prov. 3:27.

No previous age in the history of the world has been characterized by the spirit of philanthropy that marks the age in which we are now living. And, no nation has surpassed the American people in the exercise of this grace: the cry of want from the famine-stricken of China is answered from our shores. The suffering of the plague-stricken of India is relieved by our supplies. The desolation of fire, flood and disaster in our own land meets with ready response, and even the beggar upon the street is seldom turned away. But in the exercise of philanthropy, often, we are perplexed with the question: Is the act that I am about to perform right and best; is the good that I am about to bestow *due* this man, this woman? And so we give to the chance beggar, hoping that he is worthy; to the drunkard's family with mixed feelings; and turn from the tramp we have fed wondering if we have discharged an obligation to God, or fostered a vice.

The case that I want to present to you here is one which you may face with none of the uncertainty that surrounds many of the other causes to which your attention is directed.

I have no cry of want from widows' lips, they have not cried. Would God that they had, and it had reached your hearts. It would have broken them and made you weep. I shall not come to-day to plead in the name of charity—nor beg an alms for Pity's sake, but rather stand upon the impregnable rock of Holy writ and point to a neglected duty—for the support of these aged and needy saints is their due.

(1) *It is due to them because of their service.* The beneficiaries are ministers, or the widows and orphans of ministers, who have held hard but important points in the boundaries of the Southern Assembly. In an appeal for a widow, eighty years of age, a minister wrote: "Her husband was known among us as the man who built twenty-five churches during his ministry." These are men who have served. Yes, served as good soldiers, enduring hardness for Christ's sake. Men who have felt the weight of the cross, not once, but daily as they took it up. They knew the meaning of self-denial, for they lived it. They could tell of following Jesus, for they were ever walking in the way He went. They saw the darkness of the places they had chosen, but entered into them to shine as lights in the world; illuminating the hearts and homes of others, but being spent themselves. They have comforted with the demeanor of a prince and lived with the deficit of a pauper. "Free from worldly cares and avocations,"—alas, no. They, like the average minister, never dared to take this seriously. Fired by the pressing need, they touched the waste places, where vice and misery lurked and made them the glad habitations of virtue and of joy. They stormed the mountain fastnesses, where men were held in ignorance of God and heaven, and freed them from the thraldom of sin and satan. They blazed the way of progress, fostering schools, bringing peace where strife and murder had held place, making men more sociable, more law abiding, more sober, more honest, more righteous, because they made them more like Jesus Christ. The Southern Presbyterians cannot withhold good from them. *It is due because of their distinguished service.*

Listen to what ex-Governor James A. Beaver, Judge of the Superior Court of Pennsylvania, in speaking of the legal aspect of the solution, says: "When a

minister has been solemnly ordained and then adopted by the church, and he becomes physically or mentally disqualified for the proper discharge of the duties of his high office, or after a half century of devoted service, he is laid aside by the infirmities of age, he has just as much right morally—aye, and just as much right legally in the truest sense to claim from the church such provision, at least, as was at the time of his ordination made for those in like circumstances."

(2) *It is their due again because of their pressing need.* From a widow with five children in school there came this: "Have managed by close economy to keep out of debt until now, but am falling behind and the future looks very gloomy. If the children have to stop school I see nothing ahead for them." A minister of whose service has been written, "He has literally worn himself out in the service of God," is disabled by paralysis, has an invalid wife, and rejoices that he is allowed TWO HUNDRED DOLLARS A YEAR. Another, seventy-three years of age, is disabled after forty-three years of strenuous service. He has a frail wife and an invalid daughter, who needs medical treatment. No wonder at his statement: "I have not been in such a strait since my ministerial days began." For another, eighty years old, some one writes: "He will be totally blind in three months." A widow, eighty-three years old, whose husband served for inadequate compensation for fifty years, is in need. It is in view of this need that the Assembly has asked the congregations of the Southern Church to raise $70,000. The Committee of Ministerial Relief says: "The amounts paid to the beneficiaries have been wholly inadequate." And this we can see for ourselves in a moment. Ministers, who are honorably retired (that means that they are over seventy years of age, and have served the church thirty years), receive two hundred and fifty-three dollars a year—sixty-nine and a half cents a day. That is about half the wages of the most ignorant class of negro laborers.

Widows of ministers receive one hundred and thirty-five dollars a year. And in the homes of our beneficiaries, who are widows, I am told that there are seventy-one children under fourteen years of age, thirty-six of these being under ten. The average amount per family is one hundred and fifty-seven dollars a year. That is forty-four cents a day, or fourteen and two-thirds cents per meal for the family.

The average amount given to ministers other than those on the honorably retired list is one hundred and ninety-four dollars per year, a little more than fifty cents per day. And, in order to receive any aid they must be disabled by disease, accident or the infirmity of age, so as to be unable to sustain themselves by some suitable employment.

Members of the Southern Presbyterian Church, I want you to let your imagination finish the story of their need. Little rooms, half-heated in the winter, and sweltering in the summer, an aged warrior lingering, suffering, waiting, hoping; an aged couple praying. There they are, in the gloom of the gathering twilight, their eager faces turned toward the church that they have served. God only knows the loneliness, the weariness, the anguish, the heartaches, the burning tears. And the church might change it all.

Men, I want you to take that wife of yours in your arms to-day; I want you to look into her eyes and ask yourself if you would like for her to be, in her old age, as the wives and widows whose cause I plead. I want you to take that little one upon your knee, lay your hand upon his golden head, and think of him left to the deprivation that is the lot of the children for whom I plead.

(3) *It is their due because of the Lord's command.* If we are the children of God then the commandments of God are to determine our duty. "If ye love Me, ye will keep My Commandments." Here is what God said: "Command the children of Israel that they give unto the Levites of the inheritance of their possession cities to dwell in; ye shall give also unto the Levites suburbs for the cities around about them."—Num. 35:2.

"Take heed that thou forsake not the

Levite as long as thou livest upon the earth."—Deut. 12: 17.

These passages indicate what provision God made for the Levite under the old dispensation. In the new dispensation this provision was not overlooked. "Do ye not know that they which minister about holy things live of the things of the temple? And they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel."—I. Cor. 9: 13, 14.

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." –Gal. 6: 6, 7.

"For I meant not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want; that there may be equality."—II. Cor. 8: 13, 14.

If that which we ask for these servants is their due, we may ask: *Is it in the power of our hand to do it?* You know, and God knows. It is stated that in 1907 the South increased in value at the rate of $7,300,000 a day, including Sundays, more than seven times as fast as Great Britain's wealth increased. It is stated that the members of the Southern Presbyterian Church are adding to their wealth $41,610,000 a year, and that "conservatively estimated, $100,000,000 of income, apart from the $41,610,000 accrued wealth, passes through the hands of members of the Southern Presbyterian Church annually." Surely this spells "ability." Isn't it true that way down in your heart you feel that you have not done what you ought to have done? Isn't it true that there have not been many moments when you even thought of these old servants of God, these widows, whose form and features speak eloquently of hard service and self-denial immeasurable? Is it not true of many members of the Southern Church: "My people doth not consider"?

"And yet it never was in my soul
To play so ill a part,
But evil is wrought by want of thought
As well as by want of heart."

Is it in the power of *thy* hand to relieve the need? Let your expenditures for thoroughly useless things answer. Ask Him who said: "He that hath two coats let him give to him that hath none."

(4) In conclusion there are three things that I want to impress upon you. The first is that the faithful performance of this duty will bring upon you the blessing of God.

God has pledged himself to this end. "Cast thy bread upon the waters, for thou shalt find it after many days."—Eccl. 11: 1.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—I. Tim. 6: 17, 19.

"For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister."—Heb. 6: 10.

"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9: 41.

The second thought is that the *neglect of this duty is a failure to measure up to the requirements of Christian character.* This is the test of your love to Christ. Listen! "Whoso hath this world's good and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?"—I. John 3: 17. If this be true, what does this neglect mean? Face to face with your brother's need, brings you face to face with the old question of Christ or Mammon.

Let us look at another statement: "If

a brother or sister be naked, and destitute of daily food, and one of you say unto them: 'Depart in peace.' * * * * notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone."—James 2: 15, 16, 17.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

"Cold is thy fire,
If on thy hearth-stone only; and thy bread
Bitter, which feeds alone thy selfish blood;
Thy house a prison, if it hold thy world,
Thy heaven a fiction."

The third thing is this: *The neglect of this duty brings reproach upon the cause of Christ.* A writer in a recent number of *Success,* says: "That ministers live in want and die in poverty is the Church's shame." Recently there appeared in the Philadelphia *Public Ledger,* this statement: "Many a man of the world would provide for a faithful old dog or the family horse better than the churches provide for those who have served their Master and humanity faithfully until infirmity beset them." These two quotations alone serve to show the impression that the neglect of this cause has made upon the world. We cannot afford to let their reproach be hurled at the religion of Jesus. There is one inevitable conclusion: THE CHURCH MUST MEET ITS OBLIGATIONS.

I have no further word—no other plea, but only pray that our beloved Church in its entirety may awake to a sense of its responsibility, and withhold not good from them to whom it is due, when it is in the power of *their* hand to do it.

(The above is a sermon by Rev. P. B. Hill, recently pastor of the West End Presbyterian Church, Roanoke, Va., preached while pastor of the Rivermont Avenue Church, Lynchburg, Va. He is now one of our missionaries to Korea.)

DECEMBER OFFERINGS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

The following offerings were received during the month of December: Undesignated Fund, $3,110.36; Education for the Ministry, $1,371.07; Ministerial Relief, $2,742.59; Assembly's Home and School, $1,171.31; Schools and Colleges, $23.34. Total, $8,418.67. Total for December, 1911, $9,003.78; decrease, $585.11. Endowment Fund of Ministerial Relief, December, 1912, $485.80; December, 1911, $5,410.35; decrease, $4,924.55. Educational Loan Fund, December, 1912, $280.78; December, 1911, $100.50; Increase, $180.28. Decrease for all causes, $5,329.38.

To help meet the urgent needs, please remit at once all funds on hand to MR. JOHN STITES, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPERINTENDENT,
4001 West Prospect Place - - - - - - - - Kansas City, Mo.

NOTES

THE societies have taken up the "Talent Money" plan with enthusiasm and are reporting excellent progress. Six weeks remain in which to work before March 19th, and there is ample time remaining for those who have not already instituted this plan. All will wish to have a share in the splendid work of relieving our Foreign Mission office of its burden. Go to work now!

Every church should own one of the new maps just issued by our Foreign Mission Committee. This map is 28 x 46 inches, printed on cloth, and can be easily folded. It shows the religious divisions of the world, and also gives statistical reports of the various denominations. The price is $1.00, postpaid. We are sure that this map will fill a long-felt need in our societies and study classes. The Publication Committee is offering this map as a reward for ten new subscribers to THE SURVEY. You cannot make a better beginning of the New Year than by placing this magazine in ten homes and giving your society this map.

Plans are being made to have the new Constitutions for Presbyterials and Local Societies translated into the Choctaw language for the benefit of the missionary women in Indian Presbytery. Mrs. J. M. Firebaugh, wife of our Home Missionary at Bennington, Okla., has the matter in charge and is determined that Indian Presbyterial shall keep in line with the advance guard in woman's work.

February is the time to round up matters, looking to the successful closing of the fiscal year. Prepare to elect the full quota of officers at your March meeting. Send to this office for Constitution giving their names and duties. See if you are coming up to the standard of excellence in gifts and membership.

ATTEND THE LAYMEN'S HOME MISSIONARY CONVENTION AT MEMPHIS, FEBRUARY 18-20, 1913

THOSE women who were present at the Laymen's Convention at Chattanooga will not be slow to avail themselves of the urgent invitation extended to the women to be present at the Laymen's Home Missionary Convention at Memphis the 18th and 19th of February. The published list of speakers warrants anticipation of a rare feast of good things. Missionary women are not only invited but urged to attend, and it is hoped that some time during the meeting a special conference may be held with some well-known authority on the subject of "The Missionary Society in the Village and Country Church." Let all the women who can possibly arrange it be present at that convention.

Miss Barbara E. Lambdin.

Miss Margaret McNeilly.

CO-WORKERS IN THE HOME AND FOREIGN OFFICES

ONE of the first results of the organization of the Woman's Auxiliary has been the binding together in bonds of close and cordial friendship the leaders of woman's work in many States. Personal acquaintance has added new life and strength to the unity resulting from common service in a common cause.

It is the hope of this department still further to strengthen this unity by bringing before its readers the faces of many workers whose names are already familiar words. Last month we had a picture of Miss Jennie Hanna, who with Mrs. Josiah Sibley set on foot the first movement toward general organization twenty-six years ago. This month it is with peculiar pleasure we present Miss Barbara Lambdin and Miss Margaret McNeilly.

Probably no one woman has wider acquaintance with the woman's societies than Miss Lambdin, she having served them in both offices. She has been in the work since 1905, first in the Nashville office for two years and a half, and since then in the Atlanta office. In the circulation of leaflet missionary literature, her thorough knowledge of the whole subject has greatly increased the efficiency of that department. But her powers have found their best expression in the editorial work, first in the *Missionary and Home Mission Monthly*, then in THE SURVEY, where her literary ability, her sympathetic insight, her quick perception of vital news has made her an invaluable assistant. To her untiring labor we are also indebted for the splendid Prayer Calendar.

Miss McNeilly has had charge of the distribution of Foreign Missionary literature and all sorts of general reference work for the societies since she succeeded Mrs. Graybill in the Nashville office three and a half years ago. She, too, has won a warm place in the regards of the societies for her helpful and sympathetic interest.

THE "DEVOTIONAL" OF THE MISSIONARY MEETING

MRS. S. H. ASKEW.

WHAT sort of a "devotional" has your Missionary Society? Is it only the cold, brief-to-lifeless hymn, prayer, and Bible reading, "just to open the meeting?"—the usual "ten minutes we must allow for the devotional" to which few attend in spirit even if by chance they are prompt enough to attend in body—is such your "devotional?" Does the real and lively interest of the members begin after the "necessary devotional," with the business of the day? Have you never comforted yourself as you hurried in ten minutes late with, "Well, I'll only miss the devotional."

Oh, friends, what is *the business* of the missionary meeting? What is it we are thus lightly passing over with idle indifference, or at best, hurried carelessness? Why is it so many mind so little missing the "devotional" of the meeting? What *is* the devotional of *your* society?

Sometimes I almost long for a strong, new name for this feature of worship in our women's meetings, a name to awaken us to the strength and light and life-giving power such worship might be for us at every devotional service. I long for a new vision of what Bible study, and prayer, and praise, *together*, may mean for us, individually and as societies.

I believe one great reason the devotional service has become—in so many instances—a mere husk of real worship, a cumberer of the program-time, is the lack of careful and prayerful planning of this feature, which would make it, as it should be, of prime importance on our yearly programs.

First of all, let us have carefully selected and connected subjects for such meetings, definitely assigned long ahead of time. Let the Bible study be actual study, not merely the formal concert reading of a passage chosen at random on the very day of the meeting. Let the twelve meetings of your society during the year add to your clear and definite knowledge of the Bible—that Book so wondrously rich in beautiful things to study, susceptibe of so many fascinating ways of study. It is never tiresome if really studied. No yawns will embarrass your devotional leader during a real Bible study. The business and even the information features of the program may seem a bit flat after such a service, but the devotional half-hour will prove all too short for the glorious good things that will fairly crowd for attention out of God's Word.

Then let us have sufficient time for this service—a full half-hour seems none too long for Bible study, prayer and praise—God-appointed channels for the inflow to our needy souls of His almighty wisdom, love, and power. Twenty minutes can be made to "do," but thirty is better, with fifteen for business, and twenty to thirty more for information.

Third, group your hymns *and prayers* around your Bible subject. Your hearts will long to express themselves after the light of heaven has streamed into your souls through God's Word.

Fourth, let your devotional subject have a definite and practical bearing on your other subjects for study, or on your own particular problems as a society. Make them fit *your* needs, then they will *meet* those needs.

Does your society lack a little of genuine interest in missions? Have you some members not quite sure they believe in any one phase of your work? Here is your surest remedy—let in the light of God's Word. There is no answer to a "thus saith the Lord" for a Christian woman. Twelve half-hours of such prayerful, planned-for Bible study, together, will do more towards solving our problems, towards filling our souls with a great love for a suffering world, and for our victorious Saviour, and a dauntless determination to do nothing less than our best to give Him to this suffering world, than any other plan we can devise—for, is this not God's own plan for us? Then, let us try it, *now!*

SUGGESTIVE PROGRAM

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."—Ezekiel 2: 7.

DEVOTIONAL SERVICE	DATE	TOPIC
Mary and Martha Mrs. Habersham King.	May 20	Our Women at Work
The Shunamite Woman Mrs. A. A. Little.	June 17	Mrs. Thomas C. Doremus
Doreas Mrs. C. P. Taylor.	July 15	Our Sisters in Black
Queen Esther Mrs. W. S. Featherston.	August 19	Dr. Clara Swain
Deborah Mrs. E. D. Davis.	September 16	Our Missionary Women in Japan
Ruth and Naomi Mrs. R. Stowe.	October 21	Miss Isabella Thoburn
Lydia Mrs. W. M. Everett.	November 18	Our Miss Charlotte Kemper
Mary, the mother of Jesus Mrs. C. J. Vaughan.	December 16	Our Women in Mexico and Cuba
Hannah Mrs. James M. Johnson.	January 20	Our Mrs. J. L. Stuart
Paul's helpers in the Gospel Mrs. S. H. Askew.	February 16	Dr. Eleanor Chestnutt
The Widow of Zarepta Mrs. L. D. Strouss.	March 17	What our Women have done in Korea
The Friends of Jesus Mrs. R. E. Adams.	April 21	Miss Charlotte Tucker

Items from our Mission Fields at each meeting.

"I will open thy mouth and thou shalt say unto them, thus saith the LORD GOD."—Ezekiel 3: 27.

"And thou shall know that I am the Lord."—Ezekiel 28: 23.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor
P. O. Drawer 1686, Atlanta, Ga.

THE VACANT CHURCH—A PRESBYTERIAN PERIL

MANY of the ministry, at least, will doubtless remember the brilliant articles of the lamented Dr. Samuel M. Smith on "The Aggressiveness of Presbyterianism." They attracted widespread attention at the time of their publication, and awakened the thought of the Church. Various explanations were ventured, and different remedies were exploited. Nothing satisfactory has yet been accepted as the solution; and the debate still drags, while the question ever recurs, "Why Presbyterianism with its scriptural system, its universally recognized high quality of fruit produced, continues to lag behind in the procession."

Perhaps no single factor can exclusively account for our lack of aggressiveness as a denomination. Still, one potent cause of our failure is of sufficient influence to merit serious consideration, and justify an attempted remedy. *It is the peril of the vacant church.* The denomination whose success is so conspicuous as to win universal acclaim for aggressiveness never tolerates a vacant church. That fact may not be the full explanation, but is certainly a rational one for the marvelous progress of the Methodist Church. From the moment a Methodist Church is organized there is no lost motion, no vexatious delays in pressing the opportunity, no intermittent strokes. The hammer is perpetually ringing on the anvil till the finished product is wrought out. Is it necessary to suggest that the *practice* of the perseverance of the saints is far better than the mere *acceptance* of the doctrine as a credal statement?

Per contra, the vacant church is the weakness of our system. Is there a thoughtful Presbyterian anywhere who cannot recount numberless examples of opportunities lost forever because the splendid opening was labeled, "vacant church," till others seized the "tide in the affairs" of many rapidly developing communities? One illustration freshly rankles in the mind of the Secretary of Home Missions. A Presbyterial Evangelist organized a promising church in a growing new town, where no other denomination had entered. The membership was gathered from all denominations, as the people were more anxious for a church than concerned about any particular sect. It had a Sabbath School of more than one hundred, and so fully occupied the ground that there was no room for a rival. Had it been properly fostered, no other denomination could have ever entered. Without attempting to locate the responsibility, suffice it to say that the church was neglected. The community looked to one denomination alone for the means of grace, and was disappointed month after month. Can anyone justly blame the membership of

that church for transferring itself in a body to another denomination? The Home Mission Committee had no course left but to sell the building to the other denomination for the amount of our appropriation from the Church Erection Fund.

The vacant church is not peculiar to Presbyterianism, but we are dangerously nearing the acquisition of a monopoly of this special brand. The cause is quite evident. In Episcopal communions, a bishop has power to appoint a spiritual shepherd for the vacancy. The Congregational system permits a local church to look out for itself without waiting six months for Presbyterial action. The Presbytery has episcopal authority but meets only twice a year, and the Home Mission Committee seldom feels justified in assuming authority in the interim. As a consequence, Presbyterianism is dying of a disease, the symptoms of which may be easily diagnosed as "vacant church."

Is there no remedy? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" One remedy was suggested by the Secretary a year ago in an editorial entitled "Presbyterial Pastors." In the absence of anything better, it was urged that every Presbytery employ one or more Presbyterial Pastors, who should devote themselves exclusively to the vacancies in the Presbytery. A Presbyterial Evangelist is highly desirable; but a Presbyterial Pastor is well nigh essential, if we are to save ourselves from the reproach of allowing our churches to die everywhere throughout our bounds. Is it worth while?

In some instances Presbyteries have recognized the wisdom of this suggestion and are applying the remedy. Why should there not be a general response and a strenuous effort to save the day and retrieve our waning fortunes? Will not thoughtful men give the matter serious consideration, and make a concerted effort in the right direction? If any can suggest a more excellent way, by all means, in the interest of aggressiveness, give the Church the benefit of this wiser suggestion. If not, let us hasten to apply the remedy immediately, vigorously, persistently, till the task is accomplished.

HOME MISSIONS OR OMISSIONS

Several years ago the Secretary of Home Missions made an address to a large congregation on "The Sin of Omission." At the close of the service, a ten-year old lad approached his mother with the inquiry, "What did Dr. Morris mean by talking so much about the sin of Home Missions?"

Recently a Presbytery had occasion to make some change in its Committee of Home Missions, and imagine the astonishment of all parties when the reporter of the daily paper published as a news item that the Rev. Dr. S———— has been made "Chairman of the Committee of Omissions." Is there something more in this matter than mere similarity of sound? If there is such a thing as "the *sin* of Home Missions," the Presbyterian Church, at least, is one that will not need to plead guilty. If the neglect of Home Missions is a sin, it is a

matter that should give us serious concern. Are we greater sinners in this respect than all others? "Committee of Omissions" is very suggestive. It might fit so many, that the Home Mission Committee of that particular Presbytery could not establish an exclusive claim to the title. Speak out, brethren of other Committees, but do not all speak at once. Is the Home Mission Committee of that Presbytery infringing on any of your rights in assuming that it alone is "the Committee of Omissions?"

EVANGELIZING THE SMALL TOWNS AND COUNTRY DISTRICTS

REV. JOHN E. ABBOTT.

IN HIS book entitled "The Challenge of the City," Josiah Strong sounded forth a clarion call to a great service. But there is another call that comes to us with greater emphasis still, because it is a call to go back to the fountain head to begin. It is the call to evangelize the rural districts and the country towns. It is "the challenge of the country." This is a challenge that God is throwing down to the Church in these days—a challenge that is worthy of the best energy and talent and prayer of any Church or of any man.

The country is the producing portion of the commonwealth not alone in agricultural products and things of material worth, and production is coming more and more to be considered the standard of value. It is true that business, education, social life, and religion flourish in the cities. The city is their stage, but most of their actors were not born and trained there. Many business and professional men of the cities were born and reared in the country or small towns. This is decidedly true of the ministry, for seven-tenths of the ministers of all denominations are from the country. The country, therefore, has a tremendous influence upon the city; it is a water-shed that must be kept clean, if the great reservoirs of social influence are not to become contaminated. Young men and women will go to the cities, seeking some real or imagined betterment of condition, and if we can send them forth with hearts aflame with love for the Master, and with devotion to the homely principles of righteousness, unquestionably there will be a resultant improvement of social, civic and religious conditions in America.

This challenge of the country is emphasized by the fact that the country is susceptible to the influences of religion. In these days when we are hearing much about the smallness of church attendance, the scarcity of men in the church, and the difficulty of interesting and holding young people, it is refreshing to contemplate a portion of the field before us where these conditions do not so largely prevail.

The "Institute Tie" of Chicago is authority for the statement that a superannuated Methodist preacher of Dallas, Tex., went out into the sourrounding country districts, and held meetings in the school houses within a radius of twenty miles. After he had finished his campaign, a special meeting was held in Dallas, made up exclusively of those who had been brought to Christ by that "retired preacher." How many do you suppose were present? Just eleven hundred!

The rural communities are highly responsive to religious influences, not because they are naturally more religious than any other class of people. Their social life depends more on religious gatherings, they have not been surfeited on preaching, and there are not so many distractions as in the city. But the fact remains that they are responsive to religious effort, and this constitutes a call to which we cannot turn a deaf ear.

The great need of the country communities is an important item in the

call that they send us. Whoever pictures the rural community and the country village as a moral paradise has misconceived the picture. We talk about the evils of the city, but there are also evils of the country. We speak of the slums of the city, but there are also slums in the country and small towns—slums on a smaller scale—but still slums. We dote upon the complete, pure and lofty manhood of the country boy, but you will see many a country boy upon whose face there are the undoubted marks of grossest dissipation. We delight to tell of the sweet innocence of the country lass, but, alas, living in the country does not insure her against sin. A city pastor said not long ago, "I can put my hand upon fifty or seventy-five young men from the country who have turned away from the restraints of home and are serving the devil." It was not wholly the fault of the city that they were serving that master; the country had failed to ground them in character.

This subject has doubtless awakened some hallowed memories with every reader. If it has, may the Spirit of God conserve and consecrate every tender recollection. If back yonder in the days gone by you had a sweet home out in the free country, or in some humble village; if that home owed much of its blessedness to the little church up the road or around the corner of the village street; if the memory of that church clings to your thought of the old home like the ivy to the wall, then let your gratitude express itself in faithful efforts and thankful gifts that shall bless the homes of others whom you shall never see until we gather in the new home in the "House of Many Mansions."

El Paso, Texas.

OUR FARTHEST WEST MISSION FIELD

REV. L. O. CUNNINGHAM,
EVANGELIST.

THE work of the Southern Presbyterian Church in New Mexico is under the care of two Texas Presbyteries, Panhandle and El Paso, with no well defined boundaries between the work of the two.

There are only three ministers of our Church in all this great new State: Rev. A. A. Davis, of Carlsbad; Rev. Guy B. Duff, of Roswell; and the writer. The fields under the care of these three ministers cover only a small part of the Southeast quarter of the State, and two of these ministers are busy pastors in two large towns in the eastern part of the State. Practically the entire Home Mission work is done by the writer, which means that we have barely touched New Mexico.

I do not know what some of the brethren of the East would think of it, but it is nothing uncommon for the Evangelist to travel thirty or more miles on Sunday and preach three times. In the East thirty miles would be a rather good day's trip without the three services, but in this country we think nothing of driving fifty to sixty miles a day in a buggy and seventy, if necessary. Frequently the Evangelist has to travel one hundred miles, and sometimes 150 to meet an appointment, and the work being seventy miles from any railroad all this travel has to be made by private conveyance. The worst of it is that these western blizzards are no respecter of person, for frequently we are caught in one of them far away from home, and have to travel all day. I have just returned from a one-hundred-mile trip, on which I spent almost two and a half day's shivering in a buggy, but there is always a warm welcome at both ends of the road to more than compensate for the hard trip.

On last Sunday, as cold as it was, there were good crowds present at Seminole both morning and evening. On the way home, I spent the night with friends. When I left the next morning there was hardly room for my feet in the bottom

The oldest house in New Mexico.

of the buggy. It was occupied by a big fresh ham and a large turkey for Christmas. These remembrances are worthy of mention as showing that the heart of the people is always with the preacher.

The work of our Church has hardly begun in New Mexico and there is much that ought to be done. Wherever portions of the country are settled there are lots of "folks," and "folks" is what the Church ought to be after. Many of the people are poor, and there are lots of homes where no Bible can be found. The preaching to which they are "subjected" is more often distracting than otherwise. Consequently, they are hard to get out to services. I would not boast in the least, but it is nevertheless true that in almost any community when it is announced that a Presbyterian minister is to preach more than ordinary audiences gather. The people have discovered that our Church is striving to benefit instead of confusing them, and hence they come whatever may be their belief.

This lays a great responsibility upon us. We could use twenty ministers in this State now, if we but had the means to support them. Besides, the field is wide open to us in many places. We have an equal start with others wherever we have begun Home Mission work, and the beauty of it is that when that is the case we are able to lead out in all matters.

The hope of El Paso Presbytery is that the history of our Church in Texas may not be repeated in one particular, viz.: the comparative growth of Presbyterianism and of other denominations. We would not for one moment criticize the important work done by our Church in that great State, but we cannot help asking the question, "Have we done our best?" If so, why have we not received an equal share of the blessing with others? The Southern Baptists have put into New Mexico for the coming year $20,000; our Church has put into it $900. Is it possible that these figures express the comparative interest of the two Churches? Then we will reap comparative rewards. Our prayer is that this great field may get on the heart of the Southern Presbyterian Church until she shall do all her duty by the people of this young State.

Lovington, New Mexico.

SYNODICAL HOME MISSIONS IN NORTH CAROLINA

REV. WILLIAM BLACK,
GENERAL EVANGELIST.

IN this Synod, one of the pioneers in Home Mission work, God has abundantly blessed the work, until to-day it has a place in the hearts of our people second to no other, and is now looked upon as a most potent factor in pushing forward Home Missionary enterprises in every part of the Synod.

The work is managed by a committee, consisting of one minister (who is the Chairman of Home Missions), and one elder from each Presbytery, the general evangelists, and the superintendent. The superintendent is Chairman *ex-officio* of Synod's Committee.

A sub-committee, called the Executive Committee, composed of five members from this committee, attend to all matters of detail that may arise between the regular meetings of the full committee. The work of the Executive Committee is approved by the General Committee.

The work has steadily grown, from one Superintendent who was also an Evangelist at the beginning, till we have now a Superintendent, who is also an Evangelist, two General Evangelists and thirty-four local Evangelists.

Not a year goes by in which there are not several new church organizations reported, new Sunday Schools established, churches strengthened, and hundreds of members added to the Presbyterian Church, and many hundreds have made profession who have joined other churches.

The many blessings of the work done by the Synod's Home Mission Committee cannot be tabulated. Besides additions to membership, new churches and new Sunday Schools organized, every department of work has received an impetus through the success of this great work.

The Presbyterial, purely local and city missions, have all been steadily going ahead, and the interest in the General Assembly's Home Mission and Foreign Mission work have also greatly increased.

The pastors, too, are more and more evangelistic in their preaching and efforts, and besides the evangelistic character of the preaching in their own pulpits, almost every progressive pastor now has one or more mission points at which he preaches; the elders are also co-operating, and new Sunday Schools are organized and taught by them and faithful lady teachers, too. Many of these Sunday Schools form the nucleus for a church, and in several instances, three or four churches have been organized as the result of the labors of one strong city or country church.

Of all the Evangelists in our Synod, it may be said that they are eager to see their work prosper, and in almost every case it is wonderfully blessed. The idea that the Lord wished us to labor and never see any results has passed out of the minds of most of them and of workers in the Master's kingdom generally. "Herein is my Father glorified that ye bear much fruit."

Our local Evangelists are all preaching at one or more points besides their churches, and are looking forward all the while to the time when they can effect an organization. Scores of churches have been organized in this way.

There are discouragements, of course, in many ways, chiefly on account of the fact that, because of our past neglect when professions are made the persons so frequently are from families where their parents, one or both, were members of the Baptist or Methodist or of some other church, Often, too, it had never entered the mind of the new converts that there was any such church as the Presbyterian, and, therefore, our additions are often small.

When an Evangelist becomes discouraged it is hard for him to succeed. We try to impress them with the idea that things are not right, that sin has put them awry, that the religion of the Lord is the remedy, a complete and effective

remedy, and that they are the very persons to carry the remedy. With Evangelists as with pastors and others, there has been a disposition to give up when difficulties are encountered, and instead of working by the grace of God to remove the difficulty, to seek an easy place, leaving the difficulty for the next one who should come. This is wrong. There is no just way of reasoning that would permit one to leave a hard place, beset with difficulties, for the other brother.

Our Evangelists in the main have been men of patience, perseverance, push, and energy, as well as men of ability and consecration and their success has been wonderful.

All other matters in the Presbyteries, Synods and General Assembly are but side issues compared with the great work of Missions, and should be so treated; that is, all other matters should be considered as simply a means to accomplish the great end and purpose of saving souls by the Gospel. Publication, education, schools, colleges, asylums, etc., exist simply to enable the courts to do *the* work given by the Master.

Charlotte, N. C.

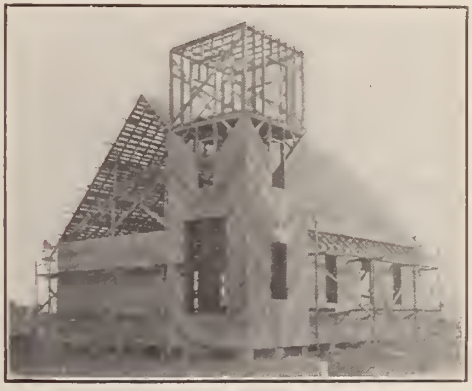
EVANGELISTIC AND HOME MISSION WORK IN SUWANEE PRESBYTERY

REV. E. W. WAY, Evangelist.

IN THE fall of 1902, the Presbytery of Suwanee proposed to put its own Evangelist in the field in the prosecution of its Home Mission work, but failed for the time being, because the man and the work could not be brought together. The effort was renewed two years ago with better success. Under the direction of the Presbytery's Chairman of Home Missions, the necessary support was pledged by the churches and July 1, 1911, the work was formally begun. Rev. E. W. Way, then pastor of the Fernandina Church, was made Evangelist and Superintendent of Home Missions for the Presbytery.

The work is complex, involving the supply of all the vacant Home Mission churches with preaching as often as possible, securing suitable preachers for vacant groups, holding protracted meetings with Home Mission pastors, investigating new territory and organizing new churches, and keeping the stronger churches in touch with the work, in order to their intelligent support.

During the first eight months, all the vacant fields were supplied with preaching; five new churches, viz.: Hilliard, Mayport, Jasper, Wellborn and Newberry were organized; protracted services were held at twelve places, upwards of 160 sermons were preached, and about 5,000 miles were traveled by the Evangelist. Since then protracted services have been held at seven places, and the supply and other work have been kept up at about the same rate.



The Church at Hilliard, Fla., awaiting funds for completion

The Presbytery's Home Mission work now comprises seven groups, of from two to five churches each, two of which are vacant and each needs a consecrated man to take charge upon a small salary. These, under earnest effort, would soon develop not only in numbers but in better financial support. It is hoped that both groups will soon be supplied.

Our territory of fifteen counties is rapidly developing. There is a constant stream of new population coming into the State, especially from the North and West, a substantial desirable class of people; new towns are springing up, farms are being developed, and lands once wild and waste are being made to yield comfortable returns for industrious effort. The counties comprising Suwanee Presbytery, among the very best in the State, are receiving their share of this incoming tide, and it is urgently necessary that we keep abreast of the tide, with the simplicity of the Gospel as it is proclaimed under the auspices of the Presbyterian Church.

The marvelous growth of Jacksonville is opening up an ever increasing and needy field for evangelistic effort, and it is likely that at least two new churches will be organized there in the near future. To the Presbyterian Church is offered the unique and splendid privilege of uniting under its government and discipline many denominations among this new population. One of our new organizations has enrolled in its charter membership representatives of four different denominations; and another, six believers in our common Lord, of various phases of theological bias, finding our system the one in which they might all most readily and harmoniously agree.

We believe also that, with the development of good roads and the use of modern conveniences for the farm, the encouragement of scientific farming by our State institutions, and the increased value of farm products, there is evidence of a turn of the tide back from the overcrowded cities to the rural districts. This means the repopulation of our country churches, some of them barely existing, and emphasizing the necessity for maintaining them and the prospect of organizing others.

The most pressing material need of our work just now, after the supply of our vacant churches, is a *building fund,* from which small amounts may be loaned to our weak churches to assist them in building houses of worship. The church at Hilliard has its building about half-completed, as you see, and having exhausted its resources, is now holding services in a room of the public school building. It is urgently necessary that outside help be promptly given to put this house in habitable condition as soon as possible.

The buiding at Mayport, erected years ago for Sunday School purposes, is poorly located and sadly in need of repair if not of entire reconstruction. The infant church there will need help to this end. Six of our small churches, five of them recently organized, need houses of worship. In view of this condition of affairs, the Presbytery at its recent meeting in the Riverside Church, Jacksonville, authorized the creation of a Building Fund within our own bounds of at least $1,000, to be administered by the Home Mission Committee, to be loaned for building purposes in small amounts of $100 or more as needed and returned at the rate of $100 a year without interest until repaid. After a popular meeting in the interest of Home Missions during the meeting of Presbytery, a subscription was taken when about $300 was pledged to this fund, and it is believed the remainder will be readily forthcoming.

To the prayers and earnest co-operation of God's people is due the success of the past work. The prayers of God's people and their consecrated co-operation will determine the success of the future. The field is white. God has richly blessed the work, thus setting the seal of His approval. "We are laborers together with God."

Jacksonville, Fla.

THE COUNTRY CHURCH

L. H. BAILEY.

In some great day
The country church
Will find its voice
And it will say:

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain;
Where the furrows turn
Till the plowshares burn
As they circle again and again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

A much frequented road on the Sabbath.

"And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees
I know and I feel every one.

"And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

CAN YOU TELL?

Answers to all questions will be found in the Home Mission Department of the current number.

1. Where have drought and crop shortage seriously affected work in a semi-arid region?
2. When were a missionary's feet almost crowded out of his own buggy?
3. What is better than belief in the "perseverance of the saints?"
4. Who are admonished that "things are not right because sin has put them awry," and that they are "the very persons to carry the remedy?"
5. What church organization, with building unfinished, is holding services in the public school house?
6. How did omissions and Home Missions get confused?
7. Why is the "country" a watershed that must be kept clean?
8. Where was our increase of membership four times the percentage of increase of the population?
9. Who said that the United States is the "greatest mission field in the world?"
10. What Sunday School superintendent missed only three Sabbaths in twelve years?
11. Who retired from work on a competence at seventy-six?

THE FARMER'S CHALLENGE

L. H. BAILEY.

Blow ye winds and lay on ye storms
And come ye pests in rabble swarms
And fall ye blights in legion forms—
I am here: I surrender not
Nor yield my place one piece or jot;—
For these are my lands
And these are my hands
And I am bone of the folk that resistlessly stands.

The blood of old ploughmen runs hard in my arm
Of axmen and yeomen and battlemen all
Who fought and who flinched not by marish and wall
Who met the bold day and chased ev'ry alarm;
My father-kind sleep, but I hear the old call
And fight the hot battle by forge and by farm;—

For these are my lands
And these are my hands
And I am bone of the folk that resistlessly stands.

WHERE PRESENT HELP MEANS FUTURE STRENGTH

REV. A. H. P. McCURDY.

THE Presbytery of Brownwood embraces the following counties: Comanche, Mills, San Saba, Mason, McCulloch, Brown, Coleman, Runnels, Concho, Menard, Kimble, Sutton, Schleicher, Tom Green, Coke, Sterling, Irion, Glasscock, Reagan, and Crockett—twenty counties covering a territory about 120 miles north and south and 240 miles east and west, embracing approximately twenty-eight thousand square miles.

In this territory we have twenty-four churches, only four of which are self-supporting, viz., Brownwood, Coleman, Ballinger at San Angelo, and upon these four chiefly devolves the support of the Home Mission work. In the trying period of drought and crop-shortage, through which we have been passing for three years, this has proved beyond our strength. Our struggle has been to maintain the work already undertaken, but in this we are falling short.

Our working force in the entire field is reduced to eight men, and unless we receive aid, of which we now have no knowledge, we do not know where the money will come from with which to pay our Home Mission workers for the next two quarters and we face a further reduction in our force.

In order to understand, even in part, the present needs of Home Mission work in the Presbytery of Brownwood, it is necessary to consider with serious earnestness the conditions that have always marked the agricultural conquest of a new country, and especially the present conquest of the semi-arid and arid West.

There is primarily, in the operation of God's great law of dispersion which drives men on into the regions beyond, underlying human movements in the general unrest and the desire to better one's condition. This finds expression in the love of adventure, impatience at conventional restraints, and the willingness to undergo the present hardship for the sake of the future good.

Texas has been rapidly undergoing the transformation from a vast grazing region into a great agricultural State. The territory embraced in the Presbytery of Brownwood is typical of the semi-arid West.

A familiar type: the prospector.

When the seasons have been good, immigration has flowed in: when the seasons have been unfavorable, the tide has flowed back. But not all: each time some have stayed, stayed to confront the difficulties, to study soil and climate, and, in time, extort success from adverse conditions.

For the past two years we have had the ebbing tide. Many, unable to meet the payments upon their lands, have abandoned them. Of those who remain,

the majority perhaps are pressed to the limit to support life and meet outstanding obligations. They are unable to build churches and support the Gospel. It is to their aid that we, who have been more prosperous in material things, must come in this emergency. The tide will turn. It always has. There is hardly a section of the now populous West that has not in its earlier history passed through like experiences. The time will come when these little churches, now struggling for existence, will in their turn be giving of their abundance to send the Gospel into the "regions beyond."

This in brief is our present condition. We are not surrendering; we are not disheartened; but we are sorely tried. At such a time, your sympathy, your prayers, and, if heart and purse permit, your material aid will be a message of good cheer.

Brownwood, Texas.

HOME MISSIONS IN LOUISVILLE PRESBYTERY

REV. W. H. MILEY, D. D.

LOUISVILLE Presbytery covers twenty-one counties, and occupies the great railroad and commercial center of the State. In seven of these counties we have no church, and only one in each of six others.

We have twenty-one Missions and mission churches, and are glad to note a steady and substantial growth in our Mission work during the past five years. During this time, our receipts for this cause have increased four-fold. Four churches have been organized, and five buildings erected. One of these churches has been self-supporting practically from the first. This organization has outgrown its present quarters, and is building a beautiful and commodious brick church.

Two other Mission fields have become self-supporting during the past two years. The old Third Church of Louisville has been revived, and moved into a beautiful and comfortable building at 39th and Broadway. Work was begun here in May of last year, and already some twenty-six families have been added to the church, while the Sunday School has grown from thirty to nearly two hundred. They are just finishing a large and substantial Sunday School building, which contains also a gymnasium. This will mean much to that whole community, and we expect the church to become self-supporting in another year.

For some time the Crescent Hill Church has been conducting a Mission Sunday School at St. Matthews. We have there some thirty-six church members. Plans are on foot for the erection of a building, and we expect to organize a church in the near future. The prospect for this field is fine.

The net increase in our membership in the Presbytery during the five years has been about fifteen per cent., and one-fourth of the additions on examination have been in our Mission fields. In Louisville our percentage of increase has been more than four times the percentage of increase of population. This we regard as very encouraging.

During the past year we have had fifteen men at work for the whole or a part of the time, and practically every field has been supplied with a live active man. We are making every effort to carry out the Assembly's plan of the "million and a half campaign," laying special emphasis on the evangelistic feature. Since the first of November last the present Superintendent has been giving his whole time to the work, and we are planning and expecting greater things in the near future.

Louisville, Ky.

HOME MISSIONS IN BETHEL PRESBYTERY

REV. JAMES RUSSELL, Evangelist.

FOR over nineteen years, I have been in this Presbytery, and the greater part of the time has been given to Mission work. I have built seven Mission churches.

Seven years I gave to work around the cotton mills of Chester. The first chapel built there was destroyed by fire, and there was no insurance. The second building, which is now in use, cost us $1,900, not including the furniture, which cost about $400. The bell alone, the gift of a friend, cost $100, and the tower was the gift of another friend of the work.

This Mission house has been a great blessing to many. The night congregations are good, and for the past twelve years a Sabbath School has been kept up with an attendance of about 200 children.

During a part of the summer we had a kindergarten in the basement of the chapel. The present preacher is Rev. V. Robinson. Brother W. D. Knone has been superintendent of the Sabbath School for the past twelve years and during all that time has been absent only three Sabbaths. He is one of the most earnest and faithful workers I have ever met up with.

We are now building a brick church at Van Wyck, about four miles from the settlement of Indians. At this point, we have twenty-five members, and there is always a good congregation of young folks at night. We hope in the future to open the house, and free of debt.

Bethel Presbytery has also done some good work in Chesterfield County. We built a neat little church at the courthouse, and have it well furnished; also, one nine miles from Ruby, known as Smith's Chapel. Old White Oak was rebuilt and a good manse constructed, which is now occupied. These churches have regular service.

This Presbytery includes five counties and a half, and it has enough Mission ground to keep a man, yes, even two missionaries, at work all the time. But we have not the funds. This seems to be the cry in every department of church work.

Chester, S. C.

WHEN MOTHER AND CHILDREN WORK IN THE MILL

MISS EDITH MORTON.

WE WILL consider first the case of the child. If there is no father to work for the family, the mother takes advantage of the law and puts the child in the mill at the earliest age possible, thus stunting his growth, physically and mentally. Perhaps the child has never been in school at all, or if he has attended for one or two years, he soon forgets what was learned, so that the mind becomes practically a blank, and he can scarcely keep account of the few pennies that are allowed for spending money.

One result is that many mill children refuse to attend Sunday-school, fearing the discovery that they cannot read. Growing up in ignorance of the Bible and its precepts, many fall an early prey to the evils that surround those who are herded together in the mills. There, too, the seller of all kinds of beverages, tempts the children with ice cold drinks when they are hot and tired, and soon a desire for something stronger grows upon them.

As the girl grows into young womanhood she thinks that if she marries, and has a man to support her, she can stay at home and be a "lady." They forget that, though the mill provides houses, they must buy some furniture, which they usually purchase on the "easy payment plan"—a

plan that is "easy" only for the man who sells. The buyer, who is ignorant, often pays the value several times over. Many young wives, being unused to housework, early drift back into the mill. They do not like dish-washing, and cannot make bread or sew, while for what seems a very small sum, she can employ some one to keep house and prepare the meals. A woman with a baby often leaves it to the care of ignorant hired help. She can have very little acquaintance with her child, for it ought to be asleep when she leaves home at six in the morning, and it is nearly time for the little one to be in bed when she returns at night. The mother who is not a good woman, and has not a husband to work for her, puts her children in the mill as soon as she can. These poor unfortunates know nothing of the comforts of a well-regulated home.

The well-taught woman who is a Christian, can live a good life in the mill, and even accumulate a little money; but mill work demands the time of the operator so entirely that, unless a taste for reading, sewing and housework have been acquired before entering, she is apt to know very little about these things.

Two cases in the same mill offer a striking contrast:

One began work as a weaver at the age of sixteen. She had been well taught, loved to read, was industrious and economical, being a regular attendant at Sunday-school and church. She saved her money, and at the age of seventy-six retired from work with a bank account, the interest on which was sufficient for her maintenance.

On her seventy-seventh birthday, the young people who had worked in the same room at the mill gave her a surprise party, many bringing fruit or other little gifts. It was the general verdict that, "Can't nobody say nothing agin Miss Liza Sims" (the old lady's name). She is a real lady, and has not been hurt by a long life spent in the mill.

The other woman, who did not work quite so long, cared nothing for church or religion, could not read, knew nothing of the teachings of the Bible, and was cross and crabbed. When she became an invalid those with whom she had worked did

Typical Home of a Mill-Worker

not care to visit her. She had saved no money, so had to be housed and fed by the Mill Company. Her hands were too tremulous for sewing, she could not read, so had no occupation for her hands or mind.

The common excuse when mill people are asked to attend church is, "Our families all come home on Sunday," or, "We go home on Sunday." Sunday is not a day of rest for them, but is filled with visiting or often with housework that has been neglected during the week's work.

An industrial school exerts a wholesome influence in a mill district, if the children can be induced to attend. Habits of economy and industry are more readily acquired at an early age—the use of a needle and kitchen utensils then seems more like play than work.

Day nurseries are of the greatest help to the mother who is compelled to work in the mill. In these the child's health is looked after, it receives nourishing food, is kept clean, and early taught to play with other children, and at the same time is guarded from contagious diseases. Mothers are often reached by the churches which establish such nurseries, while the affection of the child himself is won, and when in later years he decides to unite with the church he will naturally identify himself with that denomination which cared for him in infancy.

Porter Academy, Porter, N. C.

THE FEBRUARY MISSIONARY MEETING

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—Isaiah 62: 1

Hymn 606—I Love Thy Kingdom, Lord.
Read responsively Isaiah 62.
Prayer—That the Lord will bless our country, and make it "a praise in the earth."
The Religious and Social Importance of the Country Church
A mid-winter trip from New Mexico to Florida; stopping over on the going trip to see the work in Texas and Tennessee; and on the return in North Carolina, South Carolina, and Kentucky.
Recitation—"The Country Church."
Personal Recollections of a Country Church
Our Own Local Work
Sentence prayers for all the work of Local Home Missions.
Transaction of Business.
Hymn 196—"All Hail the Power of Jesus' Name."

NOTES.

This program is suggestive merely—change it to suit the needs of your own society.

On the "trip" have the stop-overs short, likewise the accounts of the work visited.

Material will be found in this issue for all the numbers on the program, except Personal Recollections, and the local work, which should be original.

During the period for the transaction of business complete arrangements for the Week of Prayer for Home Missions, discuss representation at the Laymen's Convention, Memphis, and the co-operation of the women in the "Every Member Canvass" in March

THE WEEK OF PRAYER FOR HOME MISSIONS

Each year more and more of our women in the local missionary societies, as well as Executive Committees of Presbyterial and Synodical organizations, observe in February or March the Week of Prayer for Home Missions.

Such an occasion may be made a very sweet and profitable season of praise and prayer together for this important department of the work of our Church, and of plans for a larger participation in the God-appointed enterprise of making "our country God's country." Many forces are actively at work to prevent this, and it is not a time for passivity on our part.

To us is the great privilege given of being laborers together with God, not only in conserving our present religious forces, but in bringing the good news of salvation to each ignorant or estranged soul in that part of our country the responsibility for which the Lord has laid upon our Church, and for the doing of which our General Assembly looks to its appointed agency, the Executive Committee of Home Missions.

This jewel of opportunity has many faces, each of which may be made to gleam with a brilliance and promise all its own. It is for you and me, by the polish of prayer and pains, with the help of the Master Lapidary, to help make ready for Him this diamond, a Christian land, which shall shine as a glorious gem in the diadem of our King.

PROGRAM.

"Thy prayers and thine alms are come up for a memorial before God."—Acts 10: 4.

Sabbath Preceding:
Aggressive Home Missions in the bounds of our General Assembly.
Scope.
Character.
Needs.
Our Responsibility.

Monday:
The Indians.
The Mountaineers.
Our Mission Schools.

Tuesday:
Foreigners in the United States.
The Jews.
Our Colored Work.

Wednesday:
Cities.
Social Conditions.
Strange Faiths.

Thursday:
Frontiers in the West.
The Church in the Country.
Local Home Missions.

Friday:
The Woman's Auxiliary—How we may co-operate with our new Superintendent.
Our Young People and Home Missions.
Our Own Missionary Society.
Our Share in the work of Assembly's Home Missions

Saturday:
Prayer for all the work of Home Missions.
The Layman's Home Mission Convention, Memphis, Tenn.
The "Every Member Canvass" in March
Consecrated Possessions—Our Time, our Talents, our Money, Ourselves.

NOTES.

Where meetings are to be held on several days only, and not during the entire week, the subjects may be so combined that the whole field of Home Missions will be covered as far as possible.

To insure successful meetings, decide definitely in advance upon all details of the program; have announcements made at least a week previously; and enlist the co-operation of the pastor, requesting him to preach a Home Mission sermon on the preceding Sabbath.

Important details are to assign parts to all participants far enough in advance to insure time for thorough preparation, and see that they are furnished sufficient material. Let each know how much time she will have, and then hold her to it. Begin promptly, close promptly.

Pray for the meetings, and let activity accompany prayer, making every effort to have a large and enthusiastic attendance.

Send ten cents to P. O. Drawer 1686, Atlanta, Ga., for literature to carry out the program. See also past numbers of THE MISSIONARY SURVEY for late news of the work, especially the August and September numbers for information on the subjects for Wednesday.

Use for each day the appropriate Home Mission chart, and keep these for constant future use in the Society and Sunday School. (Twenty-five cents, Atlanta office).

Invitations and small Thank Offering envelopes will be sent free on request to the Atlanta office. State the number of each desired.

If THE MISSIONARY SURVEY and the Church Calendar of Prayer for 1913 are not in general use among the members of the church, this will be a splendid time to exhibit and urge them, and to take orders for both. Send for free sample copies of THE SURVEY, and at the same time order copies of the Calendar (ten cents each, $1.00 per dozen), for both, addressing the Presbyterian Committee of Publication, Richmond, Va.

WHERE HOUSE-WIFELY SKILL IS NEEDED

I HAVE just visited Ebenezer Mission. Perhaps you would like a visitor's view of it.

Miss Abernathy is one of the finest young women I have ever met, and just the "round peg in the round hole." The mountain people love her beyond words, and she loves them, each and every one.

The Mission is rather bare (even after The Alba), but they seem to have all the necessities. There is quite a comfortable chapel or school, and our Quincy (Fla.) Sunday-school is planning to supply their Sunday-school literature.

What they do need is a minister and a housewife who, by precept and example, will teach them the gospel and the applied Christianity at home. The teachers have their hands full, with a session from eight to four; but the girls ought to be getting some domestic science, sewing, cooking, housekeeping and care of infants; and the boys need instruction in rotation of crops, orchard culture, and the like. Of course, I am talking of ideals—when church members give the Assembly's Committee money enough, and there are more volunteers for work.

When Miss Abernathy, a college graduate, can work for ten to twenty dollars a month and not complain, but glory in her work and be happier than the majority of mortals, it is not for me to complain. She has been keeping the chapel running all summer by a song service, at which she reads a Scripture lesson with a bit of explanation, and the people gladly come even for that. But they need a minister, an organized church, so that those on the borderland of salvation may be brought over and not allowed to drift away.

Are you tired of appeals, and without the where-with-all to answer them?

A UNIQUE WEDDING

IN OTHER denominations also the women's organizations are consolidating their work. The following, from the official missionary publication of M. E. Church, South, will be of special interest at this time to our readers:

A "wedding" of unusual interest took place at the parsonage Wednesday afternoon, January 10th, the contracting parties being the Presidents of the Home and Foreign Missionary Societies. The large number of guests were received by the hostess, Mrs. Ira F. Hawkins. The Presidents and Vice-Presidents assembled in the dining-room adjoining; and to the strains of "Onward, Christian Soldiers," the six Vice-Presidents passed into the parlor and stood on each side of a table, behind which stood Mrs. Bettie Waters. The chords of this grand old hymn soon merged into Mendelssohn's "Wedding March," under the deft fingers of Miss Boddie, our church organist.

Mrs. E. B. Wright, President of the Home Mission Society, acting as bride, and Mrs. M. I. Hoskins of the Foreign Missionary Society, as groom, marched slowly forward and stood directly in front of the table. Mrs. Waters, whose name has been closely allied with the woman's missionary work of North Alabama for thirty years or more, was chosen to officiate on this occasion, being a charter member of both societies, having assisted in the organization of each. She gave a short history of the societies, of their many struggles in the past, and expressed much joy at their having reached the happy day of union. Her words of encouragement and cheer were an uplift to all present. After the unification address, the members of both societies joined hands and sang, "Blest Be the Tie That Binds."

WITH OUR JUNIORS

JETTA'S GOOD GENIUS

Translated from the German of G. Sundehn

MRS. MARY E. IRELAND.

THE noses of four children were pressed against the glass in the windows of a pretty and substantial house in Coburg, and four pairs of eyes were scanning the snow-covered street in expectation of an arrival.

At length a covered wagon, drawn by a weary looking farm horse, came in view, and in it was the driver and a girl.

"It is Jetta! it is Jetta!" cried the children, clapping their hands in glee, "Come, Marie! Come!"

A girl of twelve years, small for her age, arose from her place by the stove, and reaching for her crutches—for she had been a cripple all her life—came as quickly as she could to look from the window.

Yes, a cripple; small, thin and pale, yet her heart was the lightest, her face the brightest, her voice the sweetest in song and hymns of praise; Marie was the sunbeam of the home.

She was too frail to go to school steadily, but she studied at home, learned rapidly, especially singing by note, and her sweet, clear voice was worthy of cultivation.

She looked with keen interest at the girl of fifteen who had descended from the wagon and was helping the driver carry in her luggage.

She was the new nurse-maid who was to step into the place left vacant by the faithful old Gretchen, who after a life of service had passed on to her rest.

The children's mother had written to the pastor's wife in her home village asking her to send her a care-taker for the children, one of them an infant; and now the helper had come.

"Jetta is a good, conscientious girl, and thoroughly trustworthy," wrote the pastor's wife, "but she takes no pleasure in her work. She is of a gloomy disposition, and sees no flowers of joy in her pathway through life. Merry chat and laughter are more foreign to her than to many persons five times her age."

The children had left the window, and now ran to the hall door to meet the new comer, and at their mother's request to conduct her to the neat and comfortable room, which had been the delight of Gretchen.

"Don't you think it a pretty room?" asked little Clara, noticing the dissatisfied expression on Jetta's face.

"It is all strange to me; it does not seem like home."

She dropped into her duties as caretaker as if she had been there all her fifteen years, but as if it were a burden that not being able to shake off she must endure.

"Is the care of the children too much for you, Jetta?" asked the mother one day, when she seemed especially sad.

"I suppose it is no more than it would be anywhere else," she replied.

"Then why not be cheerful over it; you know I do not place all the responsibility upon you, but see to them myself."

"I have nothing to be cheerful about."

"Oh, yes, you have much, it you would only count your blessings."

That evening Marie came into the nursery leaning upon her crutches, and softly singing, as usual; and Jetta, remembering the conversation of the morning could not help speaking.

"I don't see how you can be so cheerful," she said, "you are lame, and do not look strong; how can you have the heart to sing?"

"Because the dear Heavenly Father has made the world so beautiful, and has given me the blessing of sight that I can enjoy its beauties."

"Yes," said Jetta slowly, "he has given me the same."

"And there is work to do in the world and I can help. See, Jetta, I will help you shell these dried beans, and they will be finished much quicker, and the cook will be surpised. Let us sing while we work; what do you know?"

"I don't know anything; I can't sing."

"Oh, yes, you can; I will sing one of our sweet little hymns, and you can join in."

How can she be so happy, thought Jetta, when she is scarcely ever free from pain, and I am well and strong, and yet feel always sad.

Marie sang, first repeating the stanza, and Jetta quickly caught the words and air.

"You have a real sweet voice, and it is stronger than mine," said Marie heartily. "You can learn all my hymns and songs and we will sing together, and after a while we can sing duets; will you?"

Jetta nodded; she could not trust her voice to speak.

Marie's songs and hymns were all of faith and hope and peace and love; and she sang not only sweetly but correctly. Jetta had a talent for imitating closely; the words were cheery and comforting, and she conned them over in her mind while about her nurse-maid duties, that she might know them well enough to sing without their being repeated.

Heart and mind were lifted to a higher plane, she had much food for thought. To look forward to learning a new hymn or song was an interest in her life, her work seemed easier and pleasanter, and as many of them related to little children, she loved the children more: she was growing happy and cheerful.

They, too, entered into the spirit of it. Marie was their teacher in singing and that nursery was one of the cheeriest places in Coburg.

Washington, D. C.

The United States Department of Agriculture is making a systematic effort, through Boys' Corn Clubs, Girls' Canning Clubs, and in other ways, to encourage our young people in the country to stay on the farms.

HOW "HENNY PENNY" WENT TO CHURCH

A TRUE STORY.

Have you heard how "Henny Penny"
Went to church one autumn day?
How she took her part in meeting?
"What a funny thing!" you say.
But it certainly has happened.
Though you cannot understand
How a hen could go to meeting!
There was once a Mission Band;

And they had an "active member,"
Who was doing all she could!
She had joined this band of "Sunbeams"
In her days of chickenhood.
Now they call her "Henny Penny"—
Not a common name—but then,
You must know that this small "Sunbeam"
Was a little yellow hen.

She, like all the other members,
Had a mite box of her own;
And with pennies, dimes and nickels
Very heavy this had grown.
For her faithful little mistress
Sold the nice, fresh eggs she laid;
And a very active worker
Henny Penny surely made.

So when Edith took this mite box,
From its place upon the shelf,
To the Children's Monthly Meeting,
Henny Penny went herself.
In a box all softly cushioned
With a carpeting of hay,
To the church Miss Henny Penny
Rode in triumph all the way.

She was very good and quiet—
Only once she tried to sing!
But a brighter little "Sunbeam"
Never came her mite to bring!
And I'm sure the other members
Must have learned a lesson then
From the earnest, faithful shining
Of this little yellow hen.

—ELIZABETH ATWOOD in *Dew Drops.*

HOW TO HELP

To have willing feet,
A smile that is sweet,
A kind, pleasant word
For all that you meet,—
That's what it is to be helpful.

In a mild, gentle way,
To help through the day,
To make someone happy
In work or in play,—
That's what it is to be helpful.

—*Union Signal.*

BOOK REVIEWS

American Social and Religious Conditions. Charles Stelzle. Revell & Co. $1.00, net.

Home Mission Week attracted more widespread attention and created deeper interest in the evangelization of our country, than any event in our history. Charles Stelzle largely planned it and furnished the material. This book places the material furnished, and much more of the same kind, on permanent record for convenient reference. Facts, figures, charts, tables, illustrations, statistics, etc., abound, which make it a compact encyclopedia on the subject of Home Missions. It will answer almost any question on city evangelization, immigration, negroes, Spanish-speaking people, country life, economic and social conditions, etc.

It may be that some of us will not agree with Mr. Stelzle as to Social Service, but we must recognize that he is an expert on this subject, and we will at least feel the necessity of carefully considering the information which has been collected.

The book is exceedingly entertaining, very illuminating, and a most profitable presentation of a great subject.

Five Missionary Minutes. Geo. H. Trull. Missionary Education Movement, 156 Fifth Ave., New York. 50 cents postpaid.

This little book, by one of our best authorities on Sunday School work, furnishes what so many have been wanting for a long while and groping around for—missionary material for use in the Sunday School.

It contains many excellent suggestions as to the manner and time of presenting missionary information to the young people, and also the subject matter for fifty-two short talks. Of course, this material may be made, by either addition or subtraction, to do service for more than a year. And, in any event, the assistance given, and the new lines of thought opened up, are practical, and will be useful for many years.

Both Home and Foreign Missions are treated, and there is wide variety in the material given, the stories ranging from a graphic incident of the Boxer period in China to the erection of the family altar in the new home of Marcus Whitman. Following the plan of this expert in Sunday School work, missions is made a normal and integral part of the session, to the end that our young people may have a deeper and more intelligent interest in all missionary endeavor.

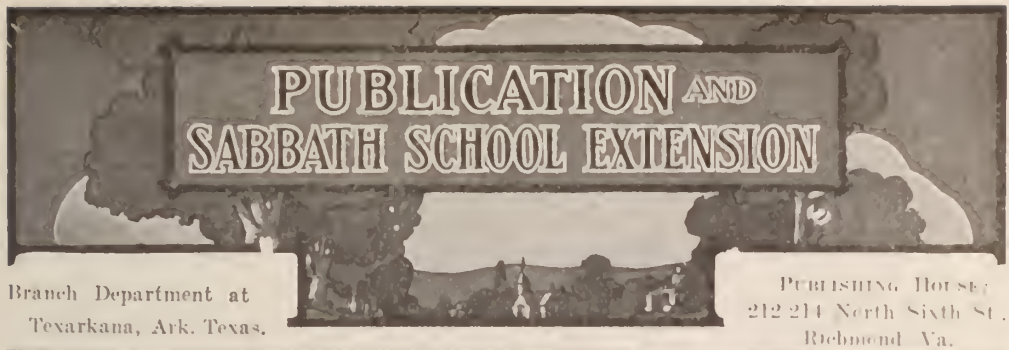
The following is a sample illustration from the volume:

Report of Treasurer of Home Missions for Month Ending December 31, 1912

	1912	1911	Increase
Total Receipts for December	$ 14,447.73	$12,046.18	$ 2,401.55
RECEIPTS: APRIL 1ST TO DECEMBER 31ST.			
Churches	$ 49,522.39	$41,538.13	$ 7,984.26
Sabbath Schools	4,111.62	2,103.83	2,007.79
Missionary Societies	4,282.84	4,063.86	218.98
Individuals	17,038.51	11,074.59	5,963.92
Legacies	3,670.68	984.03	2,686.65
Interest	3,469.93	2,528.04	941.89
Literature	122.82	85.72	37.10
	$ 82,218.79	$62,378.20	$19,840.59
Emergency Fund	4,984.00		
Permanent Loan Fund	10,661.56		
Bd. Domestic Missions	675.00		
Special—Durant College	6,206.89		
Church Erection Loans	1,628.90		
Special Evangelistic	3,395.50		
Soul Winners	9,389.60		
Bills Payable	12,000.00		
Balance March 31, 1912	166.22		
	$131,326.46		

A. N. SHARP, TREASURER.

"Through an error on the part of the printer, the name of Mrs. Kate Wharton Grafton was omitted from her very strong Appeal to Our Women, in behalf of the Jews, which appeared in the Home Mission Department of the January MISSIONARY SURVEY.



Branch Department at
Texarkana, Ark. Texas.

Publishing House:
212-214 North Sixth St.
Richmond Va.

THE MARCH COLLECTION

THIS is a time of much stir in church finances. The great Every Member Canvass is on in many churches, and special appeals are being made for special causes, out of the usual time.

While it is our privilege to respond to all these worthy calls, let us not forget there is a schedule established by the General Assembly, still applying to those churches which have not yet adopted the plan of giving to every cause every week. The month of March is thereby designated as the month for Special Offerings to the Cause of Sabbath School Extension through the Executive Committee of Publication and Sabbath Schools, at Richmond.

Here is a pioneer home mission work indeed. The organization of a mission Sunday school in a destitute community is almost invariably followed by the establishment of a church. We have not more than scratched the surface of this kind of work to be done throughout our Southland. The gifts of the Church to the Cause, supplemented annually by earnings from this Committee's publication department, have enabled us to support as many as thirteen Sunday school missionaries in the field at one time; but from many other quarters there come insistent appeals for more workers. Every Presbytery ought to have a Sunday school missionary. There is enough pioneer work to keep him going day and night, and the men could be gotten for the work, if we had the funds to support them. In the grand old State of North Carolina there is a section containing a population of three hundred thousand people with not a single Presbyterian Church. There is one community of between seven and eight thousand souls and not a preacher of any denomination in it. There are other sections of our country which could furnish similar conditions. Surely the ground is fallow to our sowing. Let us make this a banner year in our contributions for the support of Sunday School Extension. March is the month assigned to this cause. It is also the last month in the Church year. Treasurers should, therefore, promptly forward all funds to Mr. R. E. Magill, Treasurer, Box 1176, Richmond, Va., so they may be included in this year's report.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [34]

IBANCHE. 1897.

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

*Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.

MUTOTO (New African Station).

Rev. and Mrs. Geo. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [14]

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [10]

ITU. 1909.

Rev. and Mrs. Jas. P. Smith.

BRAGANCA. 1869.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1907.

*Rev. and Mrs. J. R. Smith.

ITAPETININGA.

Rev. and Mrs. R. D. Daffin.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

NESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

FORTALEZA. 1882.

*Mrs. R. P. Baird,
Fredericksburg, Va.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.

CANHOTINHO.

Dr. G. W. Butler.
Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [72]

TUNGHIANG. 1904.

*Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

*Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
*Mr. and Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

KIANGYIN. 1895.

*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Skyes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Rev. C. H. Smith.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
*Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Lillian C. Wells.

NORTH KIANGSU MISSION. [60]

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. O. V. Armstrong.

TAICHOW. 1908.

*Rev. and Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
*Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.

HWAIANFU. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.

YENCHENG. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
*Dr. R. M. Stephenson.
Miss Esther H. Morton.
Dr. and Mrs. Wm. Malcolm.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Ellen Baskerville.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION [10]

CARDENAS. 1899.

Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

CAIBARIEN. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.

PLACETAS. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [35]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

NAGOYA. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

*Rev. and Mrs. S. M. Erickson
Rev. and Mrs. A. P. Haswell.
Miss M. J. Atkinson.

TOKUSHIMA. 1886

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

MISSIONARIES—Continued

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

OKAZAKI. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREA MISSION. [68]

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. B. Kestler.
Dr. and Mrs. H. L. Timmous.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.

KWANGJU. 1898.

*Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
*Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Dr. and Mrs. R. S. Leadingham.

MOKPO. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding.
Miss Ada McMurphy.
Miss Elsie J. Shepping.
Miss Lillie O. Latbrop.

SOONCHUN. 1913

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Mr. and Mrs. F. M. Eversole.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.

MEXICO MISSION. [12]

LINAREA. 1887.

Rev. and Mrs. H. L. Ross.
Mrs. A. T. Graybill.

MATAMOROS. 1874.

Miss Alice J. McClelland.

SAN BENITO, TEXAS.

Miss Anne E. Dysart.

BROWNSVILLE, TEXAS.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow.

C. VICTORIA. 1880.

Miss E. V. Lee.

TULA. 1912.

Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST. [24]

AFRICA.

Mr. W. L. Hillhouse.
Rev. and Mrs. A. C. McKinnon.
Mr. T. C. Vinson.
Rev. and Mrs. H. M. Washburn.
Mr. Plumer Smith.
Rev. and Mrs. J. C. McQueen.
Mr. S. H. Wilds.
Rev. and Mrs. J. W. Allen.
Rev. and Mrs. N. G. Stevens.

KOREA.

Mr. Wm. A. Linton.
Miss Lillian Austin.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. P. B. Hill.

CHINA.

Rev. and Mrs. Thos. L. Harnsberger.
Mr. and Mrs. J. M. Wilson.

RETIRED LIST. [17]

AFRICA.

Dr. J. G. Pritchard.

BRAZIL.

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

CHINA.

Rev. G. W. Painter, Pulaski, Va.
Miss M. D. Roe.

CUBA.

Rev. and Mrs. F. H. Wardlaw.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

JAPAN.

Miss C. E. Stirling.
Mrs. L. R. Price,

KOREA.

Mrs. W. M. Junkin.
Rev. and Mrs. A. M. Earle.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied Stations, 52.
Missionaries, 363.

*On furlough, or in United States. Dates oposite names of stations indicate year stations were opened. For postoffice address, etc., see below

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Lneho and Mutoto—"Lueho, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canbotinho—"Canbotinho E. de Pernambnco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanbuns—"Garanhnns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambnco—"Recife, E. de Pernambnco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tungbiang—"Care Southern Presbyterian Mission, Tungbiang, via Sbangbai, Cbina." For Hangchow—"Care Southern Presbyterian Mission, Hangcbow, China." For Sbangbai—"Care Southern Presbyterian Mission, Sbangbai, China." For Kasbing—"Care Southern Presbyterian Mission, Kasbing, via Sbangbai, China." For Kiangyin—"Kiangyin, via Sbangbai, Cbina." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Cbinkiang, China." For Taicbow—"Care Southern Presbyterian Mission, Taicbow, via Chinkiang, Cbina." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hancbou-fn, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfn, via Chinkiang, China." For Snchien—"Care Southern Presbyterian Mission, Snchien, via Chinkiang, China." For Tsing-Kiang-Pn—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haicbow—"Care Southern Presbyterian Mission, Haichow, China." For Yencbeng—"Care Southern Presbyterian Mission, Yencbeng, Kiangsu, Cbina."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien "Caibarien, Cuba." For Camajuani—"Camajuani, Cnba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For

Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia. For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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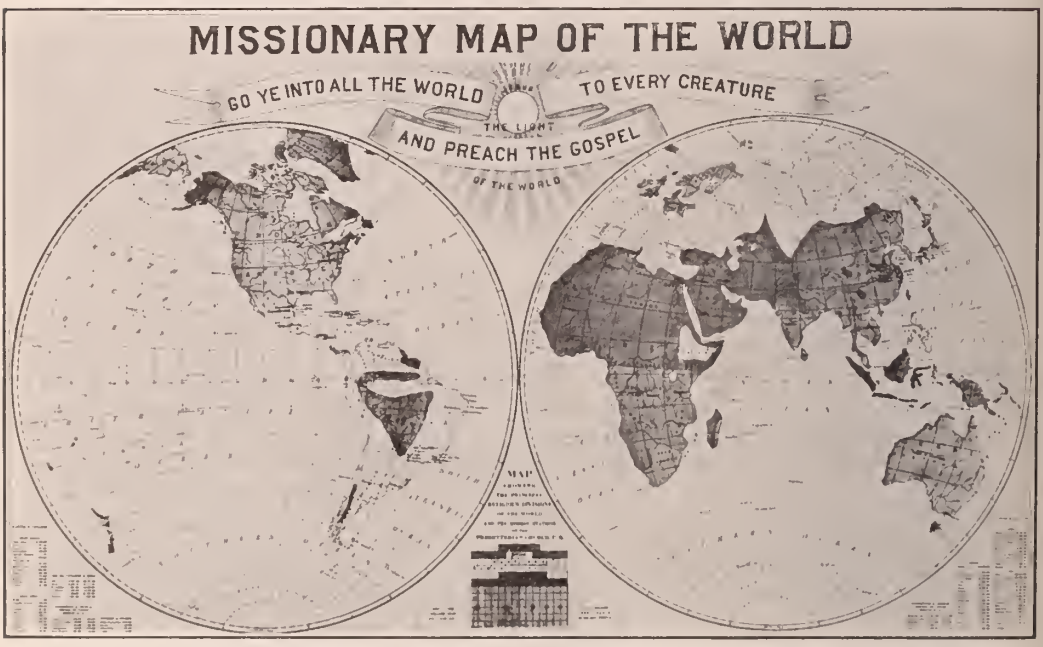

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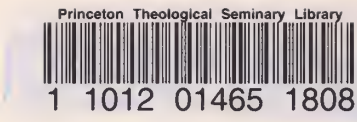

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